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Entered as second-class matter May 10, 1917, at the Post Office, New York, N. Y., under Act of March 3, 1879.

Notes for Meditation on the Beatitudes of the Psalter

BY THE

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The American Church Monthly

A Magazine of comment, criticism and review dealing with questions confronting the Anglican Communion and more especially the Church in the United States

Volume I JUNE, 1917 Number 4

Souvenir

A Good Friday Meditation in the Danger Zone

(The following sonnet was written by Mr. Lacey as he was passing through the danger zone on Good Friday, printed on board the "Tuscania" and distributed to the passengers.)

IF DEATH be near, what strange adventure calls
My shrinking soul? 'Tis no unwonted thing
Awaits me, but the expected sundering
Of flesh and spirit; 'tis the lot that falls
To every man from secret intervals
Of cause and chance; the searching arrow or sling
Strikes, and unfigured bearers deftly bring
The dead to rest through adamantine walls.

Yet my soul shrinks. And what if myriads trode
The way before, it is still dark; I stand
Shivering in doubt. O Christ, sorrowful soul,
Bowed by the same grief, come with strong control,
Fruit of endured dismay, to hold my hand
As I go stumbling on the uneven road.

T. A. Lacey.

Revision of the Prayer-Book Psalter

THE English Church has given us a hint. They have even more cumbrous methods of revising the Prayer Book than we have, with two Houses of Convocation and a House of Laymen in each Province, and then the general Representative Body — and Parliament and the Crown in the background — and a Committee of Experts of undefined powers of advice hovering round, distinct from the initiating Commission, which, like ours, need not consist of experts. Both here and there material is well sifted; the question is whether it is chiefly husk and poor grain which the complicated sieve rejects.

But to the special point. In England they have not been content with proposing new arrangements for the recitation of the Psalms; in response to a request from the two Houses of the Canterbury Convocation, a Committee was appointed by the Archbishop of Canterbury after consultation with the northern Primate, "to secure the revision of passages in the Psalter in which the language is specially obscure or misleading." Among members of the Committee the Dean of Ely (Dr. Kirkpatrick) and Dr. Nairne may be supposed specially to represent Hebrew scholarship, the Bishop of Ely (Dr. Chase) and the Dean of Wells (Dr. Armitage Robinson) ecclesiastical learning, and the Dean of Norwich (Dr. Beeching) and Mr. Arthur C. Benson English literature.

As might be expected, the Committee has shown itself very conservative in its recommendations. More radical revision would probably have encountered determined opposition. The object has been to disturb the familiar version as little as would be compatible with faithfulness.*

Reference to some of the more obvious and well-known difficult passages in the Psalter will show how successful for the most part the work has been — so far as it goes:

Ps.iv.8. "Thou hast put gladness in my heart: yea, *more than*

* The Report of the Committee with the Psalter as Revised in accordance with their recommendations is published by the S. P. C. K.

when their corn and wine and oil increased," is distinctly better than "*since the time that.*"

xlii.8. "*from* the land of Jordan, *from* Hermon, *and* the little hill," are natural words of an exile in those parts, whereas "*concerning*" makes no sense, nor could Hermon itself be called a little hill.

In the next verse, "*water-floods*" is an improvement on "*water-pipes.*"

xliv.2. "*made them to flourish,*" instead of "*cast them out,*" preserves the parallelism with "*planted them in,*" as applied to God's chosen people, contrasted with the driving out and destroying of the former inhabitants of the land.

xxxi.24. "*In my haste*" is clearly better than "*I made haste*" (and said).

xxxii.10. "*else will they not obey thee*" is a better reason for bit and bridle in stubborn animals' mouths (contrasted with God's guiding of His obedient people with His eye) than "*lest they fall upon thee.*"

xvii.13,14. "from the ungodly *by* thine own sword, yea *by* thine hand from the men of the evil world," is clearer than "from the ungodly *which is* a sword of thine, from the men of thine hand" etc., and the omission of "*hid*" before "treasure" frees us from the inappropriate suggestion of something peculiarly sacred and precious.

But why in the last verse of this Psalm was "awake up *after* thy likeness" retained, when the parallelism requires "I shall be satisfied *with* thy likeness"? The vision of God, not our transformation thereinto, is the thought of both lines.

In the difficult Psalm lxviii, "*disobedient*" is an improvement in v.6 on "*runagates,*" which apparently is an English form of "renegades," i. e., apostates.

13. "*Will ye* abide among the sheepfolds?" is clearly to be preferred to "*Though ye have* lain among the pots;" and in

18. "gifts *from* men," as tribute, rather than "*for* men"—in spite of Ascensiontide sermons.

30. "Rebuke thou the dragon and the bull" (symbolical of heathen nations, especially Egypt) "with the multitude of the

heathen,'' is better than '' When the company of the spearmen,'' etc.

When so much improvement has been recommended, it is a pity that the Committee did not go further. That the following criticisms may not be thought arbitrary, only such further amendments are here suggested as have the sanction of the Revised Version (in either its text or margin) or of the late Professor Driver's *Parallel Psalter* (a book of real value, though it sometimes fails in rhythm, which perhaps was not aimed at).

An alteration of the order of the words would have cleared Ps.xlv.14. '' Within (the palace) stands the king's daughter all glorious.'' In spite of many sermons and pious reflections, the reference is not to the hidden beauty of the heart. Was it to spare the revision of other sermons that the phrase '' Worship the Lord in *the beauty of holiness* '' was retained (xcvi.9), when it should be '' *in holy array* ''?

Ps.xlix.8. '' *Redeem their souls* '' is a misleading expression, inevitably suggesting New Testament ideas which have no place here. '' *Ransom their life* '' would be true to the theme of the Psalm.

v.14 of the same Psalm is helped: '' death *is their shepherd* '' is better than '' *gnaweth upon them* ''? but could not the verse be further mended and clarified? It raises the question, frequently recurring, How is '' Sheol '' to be rendered? The word itself would be impossible; but '' the grave,'' '' the pit,'' and '' hell '' (much more '' the hell '') are each of them defective or misleading.

In Ps.lxxxviii (the last of our Psalms for Good Friday evening) v.4, '' *cast off* '' or '' *cast away* '' should certainly be read instead of '' *free* '' (among the dead), which, if it has any meaning, suggests a wrong one.

In lviii.6–9, the sudden destruction of the wicked is illustrated by various figures, ending with the sudden blast of the desert sweeping away the traveller's preparation for his meal — the pot suspended above the fire of twigs and brush — the raw flesh and the burnt ashes all go together. Both Driver and

the R. V. give a more intelligible rendering than this revision, which, however, is a distinct improvement on the old Prayer Book version.

Passages are sometimes cleared by the insertion of a word or two, like "*saying*" in ii.2, xli.7, or "*the God of*" before "Jacob" in xxiv.6; but this is not done in xxvii.9, which needs "*When thou saidst,* Seek ye my face; *my heart said,* Thy face, Lord, will I seek."

It is strange that the failure of the English Prayer Book (as distinct from the Bible) to mark the difference between Jehovah and Adonai, at least by printing "the LORD" in capitals when it stands for the former name, should not have been corrected in this proposed revision. The distinction has been made in the American Prayer Book since the Standard of 1844. (Curiously this is not mentioned among the divergences between the American and the English Psalter in McGarvey's *Liturgiae Americanae,* p. 418.) It would be a gain to have the distinction for the ear, as well as for the eye, as in the American R. V. In many places the proper name is clearly needed, as an Ps.xcv.3, xcvii.9.

We might surely have expected that the ungrammatical "Cherubims" would disappear, but they still stand (xviii.11, lxxx.1, etc.). This was corrected in the American book of 1793. And the distinction between "people" and "peoples" should have been consistently maintained; sometimes the plural is rightly substituted for the singular (e. g. vii.7), while in other places, where this is equally required, it is not done (e. g., lxvii.3 and 5).

At the end of the Psalter the failure to vary prepositions seriously obscures the sense. In cxlviii.1 "*of*" should be "*from,*" the praise of Jehovah by all His creatures in heaven being contrasted with His praise on earth, v.7; and in the last Psalm while "*in*" is correct in v.1 (but "His *sanctuary*" should be substituted for "His *holiness,*" as is done in lxiii.3), the preposition in v.2 should be "*for*" (His righteous acts), and in v. 3, 4, "*on*" or "*with,*"— the place,

the cause, and the instrument of the divine praise being thus distinguished.

"*Gates*" would probably be more generally intelligible than "*ports,*" as in ix.4. And "*grin*" should certainly be changed to "*howl*" or "*snarl*" in lix.14.

The punctuation seems unnecessarily heavy, to the extent not only of awkwardness but of being misleading (e. g. ix.12, xxix.3 sq.).

Many more instances might of course be given both of successful revision, and of possible further improvement. These will suffice to show that the book is one that should be studied by those who (without a necessary knowledge of Hebrew) would recite and teach others to recite the Psalter intelligently. It may be hoped too that we shall not pass by the opportunity at this time of revision to improve our own Psalter. We should profit by these suggestions of our English brethren, and it may be go beyond them, as (for one reason) our ordinary congregations are still less familiar with antique English expressions than are theirs. It would be somewhat ridiculous that we should confine our attention to a revision of the rubrics concerning the use of the Psalter without seeking to render its translation more accurate and intelligible. *A. C. A. Hall.*

The Use and Abuse of Church History

II. Controversy.

"CONTROVERSY," says Dr. Mason, in his preface to The Faith of the Gospel, "is a form of Apologetics in which the opponent, instead of standing outside the Faith altogether, claims to be the true representative of it." Dr. Mason goes on to say that he "is not much disposed to believe in controversy as a means of producing agreement, and inclines to think that the positive statement of belief acts much more convincingly upon honest divergence than any amount of negative criticism."

"It is the entire want of a knowledge of Church History which causes so much needless or useless controversy," said Hugh James Rose writing in the early days of the Oxford Movement, and he adds, "It is the entire absence of all knowledge of the necessity for it (viz., the study of Church History), which makes controversy constantly so disgusting."

Controversy is not history. It is the attempt to establish or to disprove a given historical thesis by a use of historical facts. True history is not the controversial study of facts. The great historians from the day of the writer of the Acts of the Apostles down to the present time have not been controversialists. Yet it is safe to assert that such acquaintance with Church History as is possessed by the majority of people to-day has been derived from controversial lectures, polemical books, and the correspondence columns of Church and secular papers and magazines.

Controversy in matters of doctrine, discipline and worship has been a phenomenon throughout the history of Christianity, beginning in apostolic times with the positions advanced by the judaizing party which lead up to the Council at Jerusalem. It is wellnigh impossible to point out any period in the Christian centuries when the whole or a large section of the Church has not been occupied with the controversial discussion of some article or aspect of revealed truth. The fact of the presence and recurrence of such polemical considerations of truth is not due to the imperfection of the divine revelation, nor necessitated because the content of revelation is purposely vague and indefinite, nor because truth changes, so that what is true in one generation may turn out at a later age to be untrue. The explanation is to be found in ourselves, *i. e.*, the human factor, at once the recipient of the revelation and also the instrument whereby the revelation is clothed with words so as to be capable of communication and transmission. The recipients are a race made up of innumerable individuals who from a catastrophe which occurred far back in its early history, called in theological language the Fall, have inherited a wounded intellect and hence apprehend imperfectly the Revelation made. The instrument,

human language, is inadequate to exact expression of truths outside human experience, but adequate to convey the essential truth as fact issuing in action.

Both of these difficulties, however, have been provided for by the wisdom and plan of Almighty God. The Catholic Church which makes a new race, the children of God, and gives life and power for healing the wounds and deformities of human nature, acts in its corporate functions to obviate the first of these difficulties, and the Holy Ghost Who dwells within the Church for the purpose of guiding into the apprehension and expression of revealed truth, also employs human language as a medium for conveying that truth and for making it the basis of action and life which is the final purpose of revelation.

This much is put forward to suggest that controversy up to a certain point indicated by the etymology of the term, the stating or putting over against one another of different human aspects of a matter, is not necessarily mischievous, but may be positively beneficial. S. Paul used that method in the Epistle to the Romans. It is the familiar style of the Summa of S. Thomas Aquinas. Unfortunately what is generally understood and meant by the term — controversy — does not end with such judicial statements and attitudes towards the subjects in question.

If controversy is to be minimized so far as prevalence is concerned, and mitigated so far as animosity is concerned, certain points need to be borne in mind and a few practical methods adopted which will tend in some measure to eliminate the more deplorable features of theological discussion.

I. *The Sources of Historical Controversy in the Church.*

How do controversies arise? What is the nature of the starting-point? The notable controversies in Christian history have appeared very much as a thunderstorm arises in the summer time. It comes rushing down upon us, in full force, when we have just begun to realize that the electric-charged atmosphere is very likely to produce some such a disturbance. The following sources are inductions from many controversies recorded in the history of the Church.

(1) *The taking of some principle out of its true relationship and giving it an absolute value, or a fictitious importance.*

A good example of this is found in the common mistake of confusing what belongs respectively to doctrine, to discipline and to worship. Here are three closely related departments of Church life, and in each department are contained matters of importance, which yet have to be distinguished as to their relative and essential value. We may illustrate from the frequently recurring vestiarian controversies. In the Elizabethan period the controversy turned on the use of at least a surplice by the clergy when officiating. In the middle of the 19th century the well-known riots in London were over the use of a surplice by the preacher in the pulpit. In days which some of us remember the colored stole was the issue, in still more recent days the use of the Eucharistic vestments. While far in the background of the earliest Christian times lies that which is, to use the language of a great Christian archaeologist, " matter of general knowledge among scholars " that the vestments of the clergy " are simply the adaptation to religious use of the ordinary dress of civil, and particularly of official, life in the Roman Empire." In other words the question of the dress of the clergy, so far as the details are concerned, belongs to the Church's discipline, while the great doctrinal principle that the clergy of the Church are not acting merely in their human capacity when engaged in their ministrations, but as representatives of the "Apostle and High Priest of our profession " may be emphasized as strongly by the simple but characteristic uniform of the surplice. It is the principle of official character which is important. We confuse the issue when we elevate discipline into doctrine, or neglect to give doctrine the foremost place. The doctrine of the Church has always been that her priests have official character. The discipline of the Church has provided that this shall be indicated by a distinctive uniform, but that uniform is capable of variation and should not be allowed to have such an absolute or false importance as to obscure or confuse the underlying truth.

Or we may take the contention against the marriage of the

clergy. Whatever controversy there has been, and in the eleventh century it was bitter, has come from removing the matter quite out of its place relatively as discipline for certain times and circumstances, and in the case of vowed celibacy a special vocation, and elevating the non-marriage of the clergy to a position where it is almost held equal to doctrine necessary to salvation.

Let me give an illustration of another kind. It may be just as fruitful a source of controversy to select a certain period in the history of the Church or a group of theological writers as an arbitrary test or standard. The "Caroline Divines" are such a group and it is not very long ago that a local Church newspaper controversy waxed hot and furious over their witness to or against sacramental Confession. Of course the fallacy lies in assuming that any one group or period infallibly and explicitly represents and states the whole Faith and practice of the Church in all possible applications.

(2) *The misunderstanding of some truth, or of some presentation of that truth is a fruitful source of controversy.*

An excellent illustration of this is continually found in the misunderstanding of the Church's doctrine of the Ministry and Apostolic Succession. "You can't find your doctrine of Episcopacy in the Bible," said a Lutheran pastor to me a short time ago. "Of course I cannot, and I don't claim to," was my reply. "It is the Church that teaches it, and the New Testament which is one of the witnesses and the greatest witness to the principle and truth." After that the matter for controversy was lacking. He said he had never thought to work out the subject in that way.

The subject of the Atonement probably in all ages has been the starting-point of most bitter and violent dispute. This is often due to the assumption that a particular theory, e. g., that of Calvin, is authoritative, or because the truth of the Atonement, simply asserted, has not been set forth.

Illustrations under this head will occur to many from their own experience. The simple rule is to endeavor to find out wherein lies the misunderstanding.

(3) *A Mistaking of Means for Ends.*

In all controversies on the Ministry, the Sacraments, the Church, when we wonder wherein lies the obstacle to mutual comprehension it is well to inquire whether one party or the other is not acting on the assumption that these are *goals,* rather than a *road* and *strength* for traveling that road in order to reach the real goal which is Eternal Life, Christian Perfection. It is quite certain that much of the language used on both sides gives color to the charge that Apostolic Succession assures everything beyond possibility of loss, that to be in the true Church amounts almost to the same thing as Calvinistic Election, and to be a communicant is a sign of perfection. One misunderstanding is that a man who goes to confession must be very bad, while the opposite is that one who goes to confession must be very good. The truth, as we all know but do not always make clear is that the Sacrament of Reconciliation is not an end, but a new beginning, for the bad to be made good and the good made better.

A little less priggishness and a little more humility on the part of those who use the Means of Grace will make clear to others wherein the real purpose and value of them lie.

(4) *The human frailty of defending one's own mistakes.*

Arius would not correct his erroneous premises. Nestorius, having said something specious and clever—"I will never call a child three months old GOD"—would not take back the remark, but proceeded in the effort to justify his words. Probably the majority of the greater controversies that have raged persisted because some one obstinately refused to correct an error early in the discussion and simply went on from stage to stage preferring to base his contentions on a false assumption, rather than to back down and begin again on a basis of accuracy. In spite of all the books written to expose the falsity of the Nag's Head fable, Roman controversial writings cannot keep from impugning the Consecration of Archbishop Parker as though the fable might be true. In such cases there must be a resolute refusal to carry the discussion further until such factors as come from the error are exposed and eliminated.

II. Why controversies are endless.

Scarcely an instance can be adduced of a controversy which has reached a settlement on the merits of the case, and not by something analogous to the usual termination in Church papers—"The editor begs to state that the discussion of this question in these columns is now ended."

We venture to suggest some reasons for this endlessness of controversy.

(1) Because for the most part *there is no real search for the truth, but both parties are occupied in confuting one another.* In the earlier days of the Roman controversy in the nineteenth century, appeared a book entitled, "The End of Controversy," which was shortly answered by a second treatise entitled, "The End of Controversy controverted." Cardinal Gibbons wrote a book called—"The Faith of our Fathers"—and was met by a rejoinder under the title—"The Faith of our Forefathers."

The Temple Church in London in the 17th century presented the scene each Sunday morning of Richard Hooker elaborately and powerfully answering the objections of puritanism to the practices of the Church, while Travers in the afternoon would bring forward fresh objections and try to confute the case as presented earlier in the day. We may regret that, while Hooker gave us a classic in his laws of Ecclesiastical Polity and a treatise never superseded for usefulness in regard to the similar recurring attacks, he did not leave us a positive and constructive treatise which would be dissociated from contemporaneous disputations.

Sincerity in raising questions and honesty in dealing with them will go far towards diminishing these endless bickerings.

(2) Because *the parties in controversy progress after the manner of parallel lines* which can never meet, or only when extended to infinity.

The reason for this is that so frequently there has been no common ground of definition to start with, so that both sides are using the same terms in different senses. Such a state

of things is hopeless. You and I may be employing the term " catholic " in its early historical sense connoting orthodoxy and inexhaustible adaptability. Our disputant may have in mind only the former, or he may give it the sense of universal, or use it as equivalent to papal. It is evident that when such a key word occurs with divergent significations the longer the discussion goes on the wider the severance becomes until the possibility of coming together hardly exists. So likewise with the term " protestant." Or again, " Episcopacy " may be employed to denote merely a polity, or in its full historical sense to connote the channel of transmission of ministerial powers and the expression of corporate authority. Again, I suppose a great deal of real difficulty has been caused by some assuming that the explanation of the word " sacrament " in the Prayer Book Catechism was formulated to include all the rites to which the term is theologically applicable rather than the two, Baptism and the Lord's Supper, treated of in the Catechism.

What is requisite in such cases is at least a " working definition " even though it may not be altogether satisfactory to either party. The main necessity is some common ground on which to base the discussion of the matter at issue.

(3) *Because the source of the divergence often lies much deeper than is supposed.*

Christianity being the religion of the Incarnation it will not be strange if all controversies are found to lead back eventually to that centre — the Word-made-flesh. The Incarnation is a many-sided truth and the failure to grasp or accept any side may lead to the distortion or misapprehension of related truths. The controversy on miracles really leads back inevitably to the issues involved in the Virgin Birth and the Resurrection of Christ. The controversies on Sacraments go back ultimately to the question whether the Life of the Son of God can be transmitted through material channels so that Sacraments are an extension of the Incarnation. All the bitter discussions on worship go down to the fundamental question whether Jesus is God and so adorable and to be adored.

The subject of Authority in religion very often lies behind controversies in which the term itself does not appear. This is particularly true in discussions relative to the Church, which lead back eventually to that aspect of the Church whereby, as "Spirit bearing Body", it is the medium through which the Holy Ghost expresses the truth revealed in Christ. Corporate as against individual authority is the rock on which men split again and again, and that must be discovered if we are to understand wherein lies the real disagreement.

One section of the Christian bodies in separation from the historic Church split off on the point of authority, another section diverged on points connected with the Incarnation, a third because of erroneous views as to man, and so on. The root errors are not many, but we must search until we discover them.

(4) *Because there is no agreement in the interpretation of the common sources on which the controversialists depend.*

All serious consideration of essential points must at last revert to the fundamental positions and the authorities which are the common property of all alike. But then if the methods used in dealing with authorities differ of course the results will differ also. The meaning of language in its historical setting and the same words taken from their context and treated as detached utterances can never lead to a conclusion of the matter at issue. The Bible may be used by one disputant as a witness, another employs the proof-text method, a third seeks only for evidence on his side, while a fourth uses the most scholarly method of getting at the meaning of words but misses the point that certain words early had a fixed Christian sense attached to them.

Luther and Calvin went to St. Augustine of Hippo as an authority and developed radically different systems for which they appealed to the writings of the great Western Doctor, but neither of them took all his writings and used them in conjunction with the fact that Augustine was a Bishop of the Catholic Church, using the Church's sacramental system and Creeds in full.

(5) *Because the methods usually employed in controversy cannot lead to a settlement.*

The exhibition of a *catena,* or chain of authorities, is a common method of procedure. One party will produce quotations from writers covering a wide period to show that the practice of confession has been discouraged or forbidden in one part of the Church, only to call forth a list of authorities on the other side to show that confession has been practiced and encouraged. You can get a *catena* of authorities for or against almost any proposition. Of course such lists of quotations have their value, but this method cannot well be conclusive.

Again, there is often a failure to observe scientific and historical methods, and as the dispute continues the controversialists appeal to prejudice and personalities, and employ subterfuges until the affair becomes an unhappy exhibition of qualities which are a credit to neither side. This is liable to be the case in controversies on the Roman Catholic claims where invective and taunt and villifying frequently take the place of sober, fair consideration of issues.

Controversy is generally carried on in an academic way, as though, after all, the propositions in dispute stood detached from every thing else. Now for us, at least, that cannot be true. Our Creeds fail ultimately with the denial of any one article. The Creed is a whole, not a collection of isolated or loosely related truths. We must not allow such a disputatious principle as will start with a quasi-assent to a statement that any one article may be treated as an open question. And the same is true of all departments of thought based upon the Creeds. All moral and social questions have to be considered by starting with the underlying truths of divine revelation. Good, and right and wrong, and duty towards one's neighbor must not be treated as abstract questions, but as bound up with God's revelations of Himself, His Will, and man's love for Him.

One consideration should be weighed carefully in connection with our subject. Controversy is generally concerned with points especially open to attack. In other words the object is to show the weakness of another's position. One inevitable

result is to suggest to people the weak points and the difficulties of the Christian position and to leave them as ignorant as ever of the impregnable and solidly built fabric of the Faith. You may attack the protestantism or the papalism of our day as strongly as you can and even put your antagonist to controversial flight, and yet leave your own people as ignorant as ever of the constructive, positive worth and meaning of the Faith once for all delivered to the saints.

If we have to enter controversy, let us endeavor to avoid some of the pitfalls which have been suggested, but let nothing ever interfere with the continual, patient teaching and exposition of truth as a mighty edifice where all can find security, open to the bluster of the wind and storm, but never capable of being undermined and leveled. Not controversial subtleties but well founded convictions are the strength of the Church against her foes.

Arthur Whipple Jenks.

The Experience of a Chaplain on the Mexican Border

THE call has come for our young men to take up arms for the defence of our country and the ideals for which she stands. There will be a great increase in both army and navy. What opportunities will the mobilization of large bodies of men afford the Church to extend the borders of her kingdom? The writer believes that men are ready to accept the saving truths the Catholic Church has to teach, and that the chaplain in field service with his men has a unique opportunity to gain a hearing. He has been requested to set down some of his experiences in a mobilization camp and on the Mexican border. They speak for themselves.

On June 19, 1917, ——— Regiment was assembled at its armory at 8:00 P. M. The men were told that they were now in active service. On June 21st, at noon they arrived at the mobilization camp. Baggage wagons were hauled by hand from the

station a mile away, and tents for the men were pitched in a pouring rain. The officers slept for the night in a deserted house. The chaplain's first duty was to establish a post office for handling the mail. This at first sight might seem like uncongenial work for a priest. But he is granted assistance in looking after details, and this function gives him an opportunity for coming into personal contact with the men in his care. Later on, when the strictly religious duties of the chaplain became more and more pressing, he was relieved of this post office work.

Another duty which falls to the chaplain's lot is that of providing amusement for the men, especially in the evening. Here again an excellent opportunity is afforded for personal contact. At our camp a large platform was erected, illuminated by gasoline lamps. On this platform entertainments were arranged every evening. Talent was easily found in the ranks, and in a very short time the men were practically running this department themselves, the chaplain always being present however. The favorite amusements were boxing and wrestling, interspersed with music from regimental bands. After cordial relations had been established with the men, they would sometimes interrupt these entertainments to ask for a talk from the chaplain. The men would sit on the ground about the platform and listen attentively to a short instruction on some fundamental Christian truth. These talks were never pre-arranged. The chaplain at first would tell the men to come to the Y. M. C. A. on Sunday to hear him speak, because he did not want any man to think he was trying to " put something over on him " by inviting him to an entertainment and giving him a dose of " religion." Then the men would shout, " Go ahead, chaplain, we know you're on the level, give it to us now." After the talk they would give the chaplain a hand clap and go on with the show. Decidedly unconventional to preach between a boxing bout and a jig, but an experience never to be forgotten, and a wonderful opportunity. What would we not give at home to secure an audience of several hundred men asking for instruction, many of them ignorant of the simplest Christian truths?

The conventional religious duties of the chaplain consisted in holding services each Sunday, and on week-days when opportunity offered, speaking at the Y. M. C. A., conducting Bible Classes and visiting the hospitals.

Mass was, of course, the chief service, and *the one which appealed most to the men.* It was said every Sunday at an early hour, and from time to time on week-days. At a later hour in the morning and again in the evening opportunity was afforded to address gatherings of men in the Y. M. C. A. tents or shacks. The Y. M. C. A. workers co-operated heartily with the chaplains, Roman Catholic clergy, like all others, being asked to speak at their meetings. As one Roman Catholic chaplain put it, "The Y. M. C. A. has no 'jim-crow' law in the Army." These meetings were most informal. As a rule the attendance was not very large in the morning, but in the evening the building would be filled. The men were there reading, writing and playing games. The service was incidental. When the time came to begin the men were invited to join in the hymns and prayers, but were under no compulsion to do so. When it came to the address, if the speaker was in good trim and had something interesting to say, practically all the men would stop what they were doing to listen. Frequently some would remain to ask questions. Sometimes they would come to the chaplain's tent during the week to talk over something they had heard. This was more particularly true of officers. One officer came to say that, although not confirmed, he had attended an Episcopal Church for twenty years, but had never seen or heard such things as he saw and heard at the ——— Regiment service. "Why did we always have Holy Communion? Why did we wear vestments of many colors? Why did we have lights and a crucifix?" It was pointed out to him that the Holy Communion was the service of Our Lord's own appointment, and, according to the Prayer Book the chief service of the day, as indicated by the fact that it was the only service at which provision was made by rubric for a sermon. He said that although he had used the Prayer Book for twenty years he had never seen such a rubric. Upon having it pointed out to him,

he wanted to know if it was the same Prayer Book they used at St. ——— Church where he attended. Upon being told that presumably it was, he looked for the title page, and then for the certificate of the Custodian of the Prayer Book. Finding them there, he finally admitted that the chaplain "had one on him," and went back to his own regiment, long after taps.

In the early days at the mobilization camp the chaplain fell in with a Roman Catholic chaplain who became very friendly and said, "Father, I understand the position of your Church. You have the same sacramental system that we have, and ought to have the same outfit that I have." Whereupon he took me to his tent and showed me a portable altar, with candles, crucifix, lights, sacred vessels, pyx and oil stock, and a complete set of colored vestments. The whole was arranged to fold up and be carried about like a large suit case. The vestments were, of course, of Roman cut. Upon being asked whether the Roman Catholic boys might not think an attempt to deceive them was being made if such vestments were worn, he replied, "Not at all. I wear the Anglican vestments at home because I think they are more graceful. Turn about is fair play. You might just as well wear my kind in the field. Yours are too bulky." This chaplain said he had been convinced of the Catholicity of our branch of the Church years ago by reading a copy of the Prayer Book. He had a number of copies of the service leaflet published by the Young Churchman Company, and in his jolly way used to say, "Father, I'm doing a bit of work for Church Unity by handing these out to the fellows who ask me why I call you 'Father' when you are a Protestant minister. 'Take this,' I say, 'and read it; you will find the Mass in English. Does a Protestant minister ever say Mass? The chaplain of the ——— regiment says Mass in English. That is why I call him Father.'"

Some weeks after mobilization our men were ordered to the front. At that time every one thought we were going right over into Mexico, and the boys were rather serious. The Roman chaplain came over to ask if he could hear some confessions. Permission being granted, we lined the men up one company

at a time. The Roman chaplain was introduced and his mission stated. The men were directed to go to a tent which had been placed at his disposal. At the same time all non-Romans were invited to make their confessions to their own chaplain in another tent. After the introduction the Roman chaplain spoke to them, telling his own men that of course they knew what to do, and would do it, at the same time advising the others to take advantage of the opportunity offered by their own chaplain. "If you are afraid," said he, "just wait until some of my own men come out of the tent, and ask them how they feel. Then go and do likewise." And they came, men of all varieties in religion. Some after a short instruction were baptized, promising to take the first opportunity to receive instruction for confirmation.

The next morning two masses were said by the two chaplains and practically all the men were present.

Something should be said about hospital work. The chaplain visits the hospital wards daily. Here he meets not only his own men, but men from such smaller units as have no chaplains. These visits afford an excellent opportunity for personal work and for the distribution of Bible and Prayer Book, which the men are always very glad to receive. It affords a point of contact also with the doctors, many of whom rarely or never give any attention to religion at home. On one occasion after having visited a certain field hospital for some weeks, the doctor in charge called the chaplain to his tent and said, "Chaplain, my men are a pretty rough bunch but if they are ordered to the front before you go, will you come over and talk to them the night before they leave? I ought, perhaps, to say to you that I am not a Christian. I am an agnostic, but the boys appreciate your coming here every day, and I think it would do them good to have a talk before they go to the front."

This of course led to a discussion of his reasons for being unable to accept the Christian Religion. He was a well-informed man, but had the idea that acceptance of the Calvinistic doctrine of predestination was essential and could not accept the fact of the Virgin Birth. Predestination was soon disposed of, and

he also admitted that it was contrary to true scientific principles to declare the Virgin Birth impossible. He gladly accepted a Prayer Book, but as the fortunes of " war " soon separated us one cannot know the final result.

Upon arrival at the border one found conditions very different. Here was a large permanent camp. Numbers of Y. M. C. A. shacks had been erected, and the duty of providing amusement for the men was considerably lightened because there was always " something doing " at the Y. M. C. A. On the other hand there was more hospital work, for while the health of the men was on the whole excellent, the numbers in camp were so large that the hospital wards were more in number. Also some men were always on outpost duty miles away from camp. The chaplain and his portable altar traveled from post to post. Sometimes a group of men would be a month without a service of any kind owing to their remoteness from headquarters. The chaplain's visit to such a post was always a great satisfaction both to him and to the men. On such occasions practically the entire post, Romanists and non-Romanists would attend Mass. One such visit, made to an isolated post of about forty men, necessitating a twenty-five mile trip by motor truck over the worst imaginable trails. A service had been planned for All Saints' Eve, just after mess. Special orders came in however over the wireless which kept the men at work until after dark. When they were through they gathered in the open around two or three mess tables, sang some familiar hymns, joined in the Lord's Prayer and listened to an instruction on the state of the departed, asking questions from time to time. On All Saints' morning the portable altar was set up at the head of the company street and Mass was said just as the sun was rising. Such a service can never be forgotten, and cannot fail to make its impression.

The value of the Mass came to be appreciated by the Y. M. C. A. workers. One of their secretaries in charge of a shack near the ——— Regiment, came to the chaplain one day and said, " Chaplain, I have been thinking that perhaps if we had a ' regular ' service for the men on Sunday mornings in the

shack we might get a better attendance. It might seem to the men more like going to church." "What do you mean by a 'regular' service?" said the chaplain. "Don't you have hymns and prayers and scripture reading and address? Is not that what you call a service? What else would you suggest? I am at your command and will talk to the men in connection with any kind of service you want to have. What can I do for you?" "Well," said the secretary, "I have been over several times to your early service in the regiment, and thought if we could have a service like that in the shack it might draw the men out." The regimental service he had attended was always the Mass with colored vestments and lights, the music being furnished by the men themselves accompanied by a small portable organ, which, by the way, had been loaned by the Y. M. C. A. The secretary in question was a Quaker and had probably never seen a Catholic service before.

In what has been written the brighter side only of the work has been touched on. There is, of course, the other side. Many times services are conducted under difficulties. Sometimes the attendance is good, sometimes poor. An outdoor service, or even a service under a tent fly, or in a shack on a stormy, windy day is held with serious obstacles. Then again one gets tired of living in a tent eight feet square. Sometimes the rain beat in, sometimes the air was full of flying sand for several days at a time, so that, as one mess sergeant said, "We have nothing clean but the inside of an egg." Sometimes one must get up in the middle of the night to fasten down one's tent in a howling gale of wind and rain. When in Winter Quarters there are times when one has no privacy whatever. There are long hikes when one gets sore and stiff. Even the motor truck is an instrument of torture on some trails. But for the strong, virile priest who is able and willing to go wherever the men go and to endure cheerfully any hardships they are called upon to bear, there is abundant reward in the love and confidence of his men and unique opportunities for presenting the claims of the Christian Religion in a way to reach the hearts of the boys in khaki. And it is the Catholic Religion that draws them.

Thousands of our young men will be going out shortly into unaccustomed surroundings, subject to new temptations, but also in a frame of mind to listen with new interest to the old story, which is nevertheless practically a new story to many of them. The priest who can go with them and share in their experiences has an unequalled opportunity. The writer, who expects to be soon under canvas again with the "boys" asks the prayers of the reader for God's blessing upon the efforts of our chaplains in their difficult but fascinating work.

Points of Catholic Consent

Exhibited as Far as Possible in Official Language

(*Concluded*)

V. Penance.

It is agreed: (1) that genuine repentance always secures divine pardon; (2) that Christ appointed what is now called Penance as a means of remission of post-baptismal sin, on condition of repentance; (3) that Christ's priesthood, exercised by His ministers, includes the power of forgiving sins by this means.

(a) *Collect for Ash Wednesday.*—"and dost forgive the sins of all those who are penitent."

English Prayer Book, Visitation of the Sick. Rubric.—"Here shall the sick person be moved to make a special confession of his sins . . . After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort." Then follows the form which is ordinarily used in auricular confession. Cf. the first longer exhortation in our *Communion Office.*

Form of Ordering Priests.—"Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Cf. extracts from Wm. Law in Sadler's *Church Doctrine,* pp. 251 *et seq.*

Morning Prayer, Form of Absolution.—" hath given power and commandment to His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins."

Some representative expressions of Anglican writers are given in T. T. Carter's *Doctrine of Confession in the Church of England,* chh. xii–xiii.

(b) Wilhelm and Scannel, *Manual of Cath. Theol.* (VII. II. pp. 270–471).—" There can be no doubt that hatred of sin, because by it we have offended the infinitely good God, reconciles us to Him at once, even before the actual reception of the Sacrament."

Decret. Concil. Trid. (Sess. xiv. ch. vi.).—" But, as respects the minister of this Sacrament, the Holy Synod declares all these doctrines to be false, and utterly alien from the truth of the Gospel, which perniciously extend the ministry of the keys to any other men soever, besides bishops and priests; . . . It also teaches, that even priests who are held in deadly sins, through the virtue of the Holy Ghost bestowed in ordination, exercise the function of remitting sins, as the ministers of Christ . . . But although the absolution of the priests is the dispensation of another's bounty, yet it is not a bare ministry only, whether of announcing the Gospel, or of declaring that sins are remitted, but is after the manner of a judicial act, which by sentence is pronounced by the priest, as by a judge."

Idem., Canon I.—" If any one shall say that in the Catholic Church Penance is not truly and properly a Sacrament, instituted by Christ our Lord for reconciling the faithful unto God, as often as they fall into sin after Baptism; let him be anathema."

(c) *Orthod. Confess.* (Mogila).—" The fifth Mystery is Penance, which is a true and thorough sorrow for the sin that a person has been guilty of, and which he confesseth unto the priest, his spiritual father, with a full purpose of performing the penance inflicted by him, and a steadfast resolution to amend his life for the future. This Mystery is most complete, and doth then most fully benefit us, when, according to the constitutions and customs of the Church, absolution of sins is granted by the

priest. For as soon as any person receiveth the absolution of his sins, they are all forthwith pardoned by God, through the ministration of the priest: according to the words of Christ" (St. John xx. 22–23).

VI. Sacerdotal Doctrine.

N. B. This doctrine is involved in previous quotations in sections I. 2, and IV. 2, and V; where it is shown to be agreed that (a) there is a divinely appointed hierarchy in the Church, including a priesthood, (b) this priesthood possesses the power in Christ's name to offer a Eucharistic sacrifice, and (c) to remit sins. We are here concerned with more general statements as to the ministerial priesthood.

(a) *Ordinal.*— "Receive the Holy Ghost for office and work of a priest in the Church of God, now committed unto thee by the Imposition of our hands . . . And be thou a faithful dispenser of the Word of God and His Holy Sacraments; in the name . . ."

N. B. The word "priest," etymologically a short form of "presbyter," had become at the Reformation the ordinary English equivalent for *sacerdos*. It was, therefore, omitted from the forms of Nonconformist bodies in favour of "presbyter."

Archbishop Bramhall, *Discourses*, vii. 3.— "He who saith, 'Take thou authority . . .' doth intend all things requisite to the priestly function, and among the rest, to offer a representative sacrifice, to commemorate and apply the sacrifice which Christ made upon the Cross."

Benedictions, absolutions, Eucharistic celebrations, and all ritual in the Prayer Book which can be interpreted as having a sacerdotal meaning are by rubric reserved to the priest — showing that his office is distinct from what is called "the priesthood of the laity."

Office of Institution, opening address.— The priest instituted is said to be "possessed of full power to perform every act of sacerdotal function." He is referred to as one of those "who serve at the altar." In a prayer, the second before the benediction, he is described as "appointed to offer the sacrifice of

prayer and praise." The instituted minister is directed in his own prayers to say, "Yet thou hast honoured Thy servant with appointing him to stand in Thy House, and to serve at Thy Holy Altar."

Answer to the Apostolic Letter of Pope Leo XIII (on Anglican Orders), by Archbishops of Canterbury and York, 1897, xv.—"The former 'receive ye the Holy Ghost' with what follows, together with laying on of hands, confers the general faculties and powers of priesthood, and as is generally said, imprints character. The second, together with the delivery of the Bible, gives a man the right to offer public service . . . The two commissions taken together include everything essential to the Christian priesthood, and, in our opinion, exhibit it more clearly than is done in the Sacramentaries and Pontificals. Nor indeed do we avoid the term *sacerdos* and its correlatives, either in the Latin edition of the Book of Common Prayer. . . . published in 1560 in the reign of Elizabeth, nor in other public documents written in Latin." (References were given in a footnote to *Articles of Religion,* 1562; Canons of 1571.)

(b) *Decret. Concil. Trid.* (Sess. XXIII. Ch. i.—"Sacrifice and priesthood are, by ordinance of God, in such wise conjoined, as that both have existed in every law. Whereas, therefore, in the New Testament, the Catholic Church has received, from the institution of our Lord, the Holy Visible Sacrifice of the Eucharist; and it must of necessity also be confessed that there is in that [Church] a new, visible, and external priesthood, into which the old has been translated. And the Sacred Scriptures show, and the tradition of the Catholic Church has always taught, that this was instituted by the same Lord, Our Savior, and that to the Apostles and to their successors in the priesthood the power was delivered of consecrating, offering, and administering His Body and Blood, as also of remitting and retaining sins." Cf. Canon I, which anathematizes those who deny this.

(c) *Catech. of Nicolas Bulgaris,* p. 24.—"Priesthood is defined as being 'a Divine ordinance of a sensible mystery, endowed with a spiritual force and control of Heavenly things,

operating by male persons, granted by our Savior for men's salvation and sanctification.' "

Orthod. Confess. (Mogila), Q. 108.— " Holy Orders, or the Priesthood; and this is two-fold — the one spiritual, the other sacramental. Of the former . . . all Christians in general are equally endowed, and do exercise it in common, according to the saying of St. Peter the Apostle " (1 Peter ii. 9).

Ibid. Q. 109.— " The Priesthood, which is a mystery (sacrament), is that which Christ committed to His Apostles; which is continued down to this present day, by their laying on of hands, and by the laying on of hands of the Bishops, who are the successors of the Apostles, to dispense Divine mysteries, and to perform the mystery of the salvation of mankind. Thus saith the Apostle " (1 Cor. iv. 1).

Francis J. Hall

On Church Going

THE question of church going, which probably affects four-fifths of the population of these United States, has received treatment at many hands, and the answers when thrown together make curious reading. There are two camps of those who have tried to formulate answers to the question, Why Do Not People Go to Church? There are those who believe that the reason is internal, that the Church itself is at fault. On the other hand, many believe that the reason is outside the control of the Church altogether and must be looked for externally.

Characteristic explanations based upon faulting the Church are these: 1. The churches have continued to recite creeds which have lost their meaning, and the inconsistency arising from this concession to tradition has driven thousands of honest-minded men and women out of sympathy and touch with organized religion. 2. Social justice was the essence of Christianity's original message to the world, and since this vital aspect of Christianity is almost totally neglected in the churches the

masses have rebelled against them. 3. The very core of Christianity is the healing of sickness. It is central in the gospels, and its practice was the universal credential of the primitive church. Its abandonment has prompted the exodus of the people from the churches. 4. Individual purity is the gist of Christ's message. The modern Church is so taken up with extraneous matters that the practice of piety and the ethical beauty which once crowned Christian fellowship in the Church have been crowded out so that the mass of people are no longer attracted to imitate conspicuous examples of personal excellence, and so the whole Church has suffered depletion. 5. Church services are too long and wearisome nowadays. People tired by the week's work find them a bore and prefer to get their religion " out in the fields with God."

On the other hand there is a whole group representative of the other school: 1. People want rest and relaxation on Sunday, the natural holiday. In former days there was nothing else to do on Sunday except to go to church. But nowadays cheap amusement has put relaxation and pleasure within the reach of all, what with moving pictures admitting a family of five for the cost of a balcony seat for a play, long trolley rides out into the country, and the unprecedented cheapness of automobiles. People who used to be in church now like to go off for the day in their machines. 2. Beginning with Tom Paine and Ingersoll there has been a steady discrediting of the Bible and the Church. The Church rests upon the authority of the Bible, and the attacks of critics, once outside, now inside the Church itself, in breaking down the authority of the Bible have naturally weakened the foundations of the Church so that the man in the street, not knowing what to think of the whole process has cut the gordian knot of his difficulties and abandoned a discredited institution. 3. It is quite possible to live a good life without going to church. Why should a man equipped with " the World's Best Sermons " and a daughter who can play and sing hymns for him, trouble about church which cuts into his only day of rest? One pays one's bills and lives respectably; what more could one do if he spent all of every Sunday in church?

Besides, people outside organized religion who never go to church are more charitable and decidedly pleasanter companions for the average friend. 4. " I was forced to go when I was a child. Every Sunday my father made us all get ready, there was no escape. We had to sit through two hours of it mornings, get home, eat a cold lunch, and go back again in the afternoon. How I hated it! Now that I am a man, I never go myself, and I wouldn't have my children go through what I endured for anything in the world." 5. Certain persons, regular attendants at church, are hypocrites or otherwise show an inconsistency between their Sunday regularity and prominence in church and their weekday practice in business and private life. People who know all about them are unwilling to be identified with the same course of procedure, and they stay at home.

It is hardly necessary to comment on the various grades of mentality and personal attitude to religion revealed in these answers. Their diversity shows how widespread the question has become. People of all kinds are busily engaged in making excuses for not going to church and the same people are asking why church attendance falls off. If any one of these solutions were the true answer, the others would be relatively unimportant. If all were reasonably sound the whole matter could be reduced to a discussion about the relative importance of internal and external reasons for not going to church. One side would hold that there exists a kind of impersonal conspiracy against the churches and that the age of modern inventions and cheap transportation had struck its powerful blow in the age-long battle between science and religion, while the other would hold to the view that, considering the uncertainty of the various seekers in finding good reasons coupled with the fact that falling away in church attendance is very modern, the fault must lie with the churches themselves.

The fact is that there is a grave fault in every one of the solutions already noted. With respect to creeds, this objection applies only to the quantitatively inconspicuous minority of persons who are at once highly intellectual and at the same time out of sympathy with creedal orthodoxy. Numerically, their

defection would hardly be noticeable. Moreover, creedless churches are not immune from the disease of empty pews. The social justice argument for staying away from church is about contemporaneous with the emergence of that doctrine into the modern light of day. The abandonment of any widespread effort by the Church at healing bodily sickness could be dated much nearer the postapostolic age than the period of its very modern emphasis. It is " the saints " of every congregation who are chiefly interested in the fascinating and valuable practice of personal purity, and these have received their quoted designation because they never miss a service. It is not " the saints " that have left the churches. The whole tendency in the conduct of church service for the past thirty or forty years, too, has been to make them short and " bright," even sometimes at the expense of other qualities.

Upon examination, the " external " arguments suffer the same fate. A Sunday morning trolley ride is a rarity indeed. Even in places where Sunday " movies " are tolerated, the performances do not begin until afternoon. In spite of the laudable efforts of Mr. Henry Ford the proportion of the Christian population possessed on automobiles remains relatively very small, while in countless instances, especially in the country, the automobile has made it possible for people at a distance to attend church more regularly than ever before. The arguments based on Ingersoll, criticism of the Bible, living a good life away from church, childhood disgust therewith, and the hypocrite argument are hardly worth while lingering over. They answer themselves, and they were all flourishing in the days when every respectable person went to church as a matter of course.

Probably those who hold that the Church itself is to blame for the decline in church attendance have the better of it, but the general futility and unsatisfactory character of all the characteristic solutions leave much to be desired. One feels instinctively that they do not touch the root of the matter. In general their exponents reveal three fundamental misconceptions of Christianity, and they are at one in agreeing to ignore what is perhaps the most striking fact connected with the whole question.

First, there is the widespread idea of those who have tried to explain why people have stopped going to church, that Christianity is taken up with the past at the expense of the present and the future. A fair sample is the question, based on a false antithesis, recently asked by a clergyman very conspicuous in the social service activities of New York City, addressing a large religious convention in New England: "When the burning question of to-day is how to get more wages, how can you be satisfied with reciting creeds?" Perhaps if there were more Church historians and correspondingly fewer enthusiasts about the "new" ideas which flourished in the second century and died (apparently) in the fourth, Christianity would be more intelligently understood and less lightly contemned. Surely the lineage of a church has the same bearing upon the life of its present and future activities as the lineage of a horse, say, has upon its appearance, usefulness, quality and value.

Secondly there is the curious obsession that orthodoxy is rather stupid and pithless. The prepossession in favor of heretical views marches with the modern revolts against tradition, even the best, and against definitions. This spirit has produced free verse, feminism, cubism, futurism and Protestantism. Free versifiers, feminists, cubists, futurists, and Protestants are impatient of what is orthodox. But curiously enough each more or less vaguely has produced or is producing an orthodoxy peculiar to itself. The logical outcome of this process is to defeat the end of every one of these movements by diffusion of force. The cycles from inception to lassitude vary in length. The force concentrated in the art, literature, religion, and normal domestic life of the civilized world permeated the normal civilization and mellowed it into the soil from which the sweet and kindly things of life have drawn their inspiration, and from this source, too, has been derived the vigor characteristic of every one of the radical movements.

Thus the language which the free versifiers seem so curiously to distort is the language which the sound literature of the ages has built up. The vigor of the old type of militant suffragette was derived from generations of ancestors vigorous from the

acquiescent usage of a system the militant suffragette did her violent best to destroy before she became tired. The whole cubist and futurist programme is negative, a protest against the normal content of art produced by laborious generations of creative craftsmen whose work will endure for the satisfaction and emulation of men long after the mushroom art of the radicals has decayed and been forgotten. Protestantism falls into the same category, only in this case the cycle is longer. Queen Victoria's carriage was not mobbed by suffragettes, the free versifiers are already subsiding save for a spasmodic utterance now and then, but this year, 1917, somebody will probably remember the four-hundredth anniversary of Tetzel's indulgence auction at Wittenberg and the inception of Luther's crusade.

The third characteristic misconception of Christianity springs from the confusion of ethics with religion. It expresses itself in a widely held view that people go to church to be good and in the curiously contradictory parallel opinion that membership in a church must be preceded by the attainment of a certain standard of goodness.

In the face of all this massed testimony to the superficiality of those who have tried to explain why people do not go to church, it is less difficult to understand how they have, one and all, managed to ignore a fact which, once apprehended, floods the church attendance problem with light. It is that Catholic Christians have not ceased going to church. The church going question is purely a Protestant problem.

The statement that Catholic Christians have not ceased going to church is not limited to the popular definition of "Catholics." It includes not only Catholics of the Rome obedience but the Eastern Orthodox and the Anglicans as well. Russia is not behind Ireland as a church going country, and the truth of the statement is strikingly illustrated by contemplating the diversity in this respect between the Anglican schools. Anglican Catholics are convinced Catholics; they attend church with persistent regularity, while, in general, the "low" and "broad" parishes of the Episcopal Church suffer as badly from the empty pew disease as do the avowed Protestants themselves.

To those who profess and call themselves Catholics God is emphatically not a vague, lenient deity, who does not care particularly what goes on among mankind so long as bills are paid and respectable lives lived, but rather He requires the constant cooperation of men that His purposes for them may be effected. Catholic people would as soon expect God's love to operate in them without their intimate and constant cooperation, which involves steady worship in church, as to expect the city power station to boil water, toast bread, and light the cellar without wires, and the necessary apparatus which the householder must provide. Common worship, more particularly Eucharistic worship involving sacrifice as instituted by the Founder of Christianity Himself, is regarded as the very essence of cooperation with God. The conviction of Catholics that this kind of worship, in which everybody takes active part, is absolutely necessary, is the reason why people of this persuasion continue to go regularly to church.

Lacking such worship and the conviction that it is vitally necessary, the Protestant lacks the compelling desire to go to church. Among Catholic people sermons are important for the purposes of teaching and exhorting to conversion and good works, but they are subordinate to the central corporate act of worship. Textual and literary criticism of the Scriptures is important as affecting the exact meaning of the great book which the Church itself produced early in its history and which is used devotionally and to prove what the Church continues to teach. Creed revision or elimination is not an issue with Catholic people. To them the creeds form useful summaries of what they believe and frame their lives upon. They are not impatient of the limitations of exact definition. The object of religion to the Catholic is the ultimate attainment of union with God and then preserving this union, which is broken by sin and restored again by penitence, a sacramental matter. Religion is not merely "being good," although this is a very important part of it. Eucharistic worship is a constant reminder of social service on a large scale. The Incarnation is an inspiration to justice, personal and social, and health goes hand in hand with

good morals which flow from Eucharistic worship like streams from a perennial spring. Individual purity too is entirely consistent with constant reminders of the purest life ever lived. The individual Catholic has as much, usually, as he can manage preserving his sense of union with God, without much critical attention to the morals and conduct of his fellow Christians. Catholic children notoriously do not "hate church." Emphatically, too, the religion of Catholic people is not mechanical. Nothing that lives can rightly be called mechanical, although there is in true efficiency much that suggests the mechanical — smoothness, ease, and rhythm. In the worship of Catholic people, and most markedly in the worship of Anglicans and in the Russian Church, beauty seems to belong as of right, and art in noble fabric and glorious sound plays its enhancing part.

When Protestantism is compared with this kind of religion, and especially when the widespread laxity and indifferentism of Protestant people in the matter of church attendance is compared with the conspicuous loyalty of those of the various Catholic followings, the conclusion that Protestantism has nearly completed its cycle of activity and usefulness, seems not too drastic, and logically allied with the fate of the other radical movements with which it has been compared. For Protestantism is tired, it has burned itself out, and it is nearly spent as a true religious force. To-day it is very largely concerned with matters which would have been outside the thought of its many founders. The body of teaching in most first-rate Protestant theological seminaries differs widely from what the founders of the various denominations would have considered central and vital. When this or that denomination was founded, certain doctrines or one doctrine received emphasis and much of the teaching of the Mother Church was minimized or discarded; then in course of time new ideas began to find room in the denomination, reactions occurred, and new points for emphasis. In many cases the emphasis passed wholly away from doctrine, leaving the denomination logically without excuse for existence. A new type of minister and a new type of layman grew up. In some cases the reactions were in the direction of alignment

with abandoned usage or practice, in others, the reaction went the other way; sometimes the original emphasis was wholly abandoned, often new needs were met by the denomination by radical changes of polity.

Paralleling these varied processes has been the crystallization of all Protestant thought into certain fixed principles common to the denominations and uniformly opposed to the general trend of Catholic thought, tradition, and development. By this process, in spite of its internal, denominational diversities, there have grown up in Protestantism the common ideas of an unornate worship; of the preponderating importance of the prophetical, there being no priestly, office; of individual liberty of scriptural interpretation; the very modern emphasis on " works " so obvious in the Y. M. C. A. ideals and the subject matter of interdenominational conferences; finally, it is unquestionable that from the very beginning Protestantism has cherished and fostered the view that the Bible is the final authority in all matters of doctrine, discipline, and worship. Such a substitution of a book's authority for the authority of a living organism, the Church, was the inevitable result of the radical separation germane to every national and local reformation except the English.

To the Catholic, therefore, however greatly he may love his Protestant friends and however he may admire their attainments, worth, and respectability, it seems certain that Protestantism has nearly spent itself. He finds generally in Protestantism a lack of real interest in the vital things of the kingdom and on all sides he hears the complaint: Why Do Not People Go To Church? He thinks he can tell why, too, as he looks about him and sees where from his own point of view his Protestant friends and neighbors have managed to get far away from the norm of Christianity, whose primal verities of worship, faith, order, and authority he sees efficiently exemplified in his own branch of the Catholic Church. If he happens to recall the Montanists, the Sabellians, the Apollonarians, and other of the early followings, which came out of the Mother Church and perished, he will be inclined to believe that he sees

history repeating itself. He begins to realize why people are not attracted to churches which have discarded the sacramental idea and the commissioned priesthood and the soul-satisfying Eucharistic worship. He sees among these churches disunion and the beginnings of the disintegration which the fulfilling of the cycle involves. He investigates the faith and practice of his friends and intellectual and social equals, and he observes that in too many instances their religion is merely intellectual and chilly. He contemplates that large portion of the American middle class which is the backbone of Protestantism and he finds that emotionalism has largely replaced for them much of the sober common sense, the bread and meat of the gospel, and in many quarters the commonplace, deadly obsession of tee-totalism replacing vigorous, normal, self-restrained living, the ban on the dance, and the horror at cards bound up with neglect of the weightier matters of the law. He reads the circuit rider narratives of Corra Harris and compares the attitude revealed in them of Protestant people to their ministers with his own love and respect for his pastor, and then, turning to the modern minister he finds him and his modern church busily engaged, when at their best, in all kinds of extraneous things, forgetting that neighborhood entertainments and manual training and dancing classes (in the liberal denominations) and even successful boy-scouting have little to do with making God the centre of the universe and leading all men into union with Him. He finds churches pervaded with a musty chill, where the majesty of God is dwarfed and His splendour pale. He listens to the renditions of self-conscious quartets, he listens to the more intellectual parsons holding forth on such subjects as Pragmatism in Maeterlinck, and the Color Values in the Work of Robert Hichens; and he notices grape juice, and melodeons, and insuperable prejudice against "Catholics."

He sees and hears all these things, and, taking thought, he becomes very unhappy, but in the process he acquires an illuminating insight into the reason why people do not go to church.

Henry S. Whitehead.

The Nemesis of Sentimentality

IN the course of the debate during the recent General Convention, which resulted in the failure of the lay vote to concur with the clerical in establishing a canon designed to prevent all remarriages of divorced persons in this Church, much was made of the hardship likely to be wrought by such an enactment. Pitiful cases were held up before the convention, which lost no whit of their pitifulness by the manner of their presentation: and it may easily be believed, if the word of the galleries is to be taken as indicating the mind of the floor, that the *ad hominem* argument was very powerful in bringing about a result which, to many, was so disappointing.

The deadliness of such arguments lies in the fact that the heart of the average man is invariably softer than his head; and that what would dash itself vainly against the rock of his cold reason will crumble his warm sentimentality like a hill of sand. Probably every forward movement the world has seen has made a hundred false starts, while men were so grouping themselves that the front rank should be made up of persons in whom reason had got its proper balance, and freed itself from the clinging, hampering embrace of a worthy but misplaced sentimentality.

It would be difficult to propose a legislative change which would not work hardship to some one: difficult in matters indifferent — difficult in matters concerned with divine law and divinely given ethics. But waiting to make changes until general custom had sanctioned them would be to make no changes save those which emerge from a low order in order that one still lower might be ushered in. For, so far as history gives any light, it is sufficiently evident that men as a whole have not, of themselves, grown into exalted ideals of morality, but, on the contrary, have been restrained with difficulty from abandoning ideal after ideal, so fast as ideals have shown themselves difficult of achievement.

Certain propositions are not debatable. God, in the Incarnation, set about the reformation of this world. We will not

quibble over the possibility that God's purpose was not so wholly fixed upon this world as upon the next. It is plain that He proposed to the race a standard of thought, doctrine, and ethics which, by the very attempt to think it and live it, would tend toward mundane reformation. The Church, which we believe to be commissioned to carry on this work, has two sorts of effort before her, in each of which she must persevere. The one is to uphold the standard, the other is to achieve it. The latter may or may not meet with notable success. The former simply must. Her negligible results in reproducing the ideal here are without bearing upon the necessity of preserving it. Looked at practically the Church may be a failure at producing wholesale reformation. Looked at practically she is a glorious success at demanding it. For the only thing in her history more astonishing that her apparent letting down of the bars in this age or that is the amazing voltface by which, in the succeeding age, she put the bars back into their sockets: not as moved by pressure external to herself, nor as meeting demands with supply, but invariably out of her own recuperative strength, overcoming and overruling the laxity and veniality of her sworn servants, made of the race of fallible men, and bringing again into the light her standard, bright and untarnished as when Christ first gave it to the world. But, constantly or intermittently, so long as she persists in demanding that life be lived in conformity to a strict ideal, so long will she make uncomfortable somebody who would rather not live quite in that way. Obviously her system bears hardest upon persons who need it most. That is to say, upon persons who are not following it: upon persons who, for their own reasons, can not see the necessity of it. For the Church can attempt the reformation only of persons not yet reformed; the cure of a world still sick: the cleansing of a race ready to continue its wallowing in the mire. It is idle to expect that such will welcome her proffered ministrations or seek her advice touching matters which they would rather see arranged upon a basis quite different from hers. It is folly to suppose, or expect, that such persons can be suddenly brought into close contact with the Church in her true guise and not have the

contrast sear like hot iron. Indeed the outcry of the injured may measure the need of what injury the Church must inflict in order to be true to her Lord, herself, and her children.

However, any rational analysis of the divorce situation shows it in its true light and exhibits first this, that drastic (and consistent) legislation upon this precise point is very far from being the spot where we begin to inflict hardship. With her canons standing as at present, the Episcopal Church is already cracking the whip of pharisaical oppression over the backs of multitudes of laxer brethren. Many Christian bodies permit and solemnize remarriage, to all practical purpose, *ad lib.* We are even now putting reproach upon all such marriages. We have decided, and have been at no pains to hide our opinion, that parties to such unions are living in sin. True, their marriages quite satisfy their own religious bodies. But we are already committed to the position that man-made churches are without power to establish, disestablish, or modify the working rules of divinely-given ordinances. The secular thought of our day tells us that these bodies are, as we are, voluntary legal organizations which may make what rules please them for the government of their members. But we will not be so regarded. Rather do we proclaim that the pure law in this matter is to be sought at our mouth who speak as one having authority. And, with marvelous complacency, we read out of respectability thousands of desirable citizens and their consorts, and decide that they are not pleasing to God. With such aptitude for pity, with such tender and easily moved sensibilities, ought not our consideration be as wide as the race? At least as wide as nominal Christendom?

On the other hand we should not forget our own extreme sensitiveness along this line. Let us recall the outcry that followed the promulgation of the Bull *Ne Temere,* wherein Rome proclaimed that all marriages, save her own, are mere rank promiscuity: at least, so said many sober, if somewhat incensed, persons. Yet, without defending the papal utterance, there is to be said for it this: that from the standpoint of a voluntary religious society, as a *société cultuelle,* Rome does no more at its

end than does Protestantism at the other end. Each is arranging holy matrimony entirely as it sees fit and each is alike indifferent to our praise or censure. The one inflicts a hardship upon us by looking down upon us for being guilty of gross laxity, while we inflict hardship upon all the rest by looking down upon them for being guilty of lax grossness.

From which, two things are plain. First that it is the merest pretense, to scoffers at least, for us to say that the whole matter is not one of degree rather than one of kind. It is a frank question of the "sticking point." Each man, each church, must have a sticking point. As to matrimony Rome's sticking point is everywhere; Protestantism's is nowhere; ours is where it happens to be. And it may be at one point on October first and at a quite different point on October 31st of certain years. So that the heavy hand of hardship, which is perpetually laid upon some one, fluctuates as does the barometer: the area of high pressure being now here, now there.

The other plain matter is this,— that so desperately serious is the whole thing and so fraught with grave possibilities of harm to the nation and its social order, that consideration of it from any standpoint but the absolute is not merely ineffectual but undignified to the point of shame.

Were it not for the spiritual sensorium of our people and its instant reaction to the pains of the nations, we might solemnly ignore the whole matter and content ourselves with things as they are. But, if we touch it at all, we can only save our face by dealing with it strictly upon the basis of right and wrong: hewing to the line without regard for those who may be in range of the chips. Anything less is, in the eyes of the religious and irreligious public alike, merely the squabbling of moral amateurs, the contented majority of whom is periodically disturbed by the restless megrim of impossible and reactionary idealists. And to the mind of that same public the last word in inane and hopeless moral puttering will be the serious attention given to arguments tending to prove that a given canon will not be welcomed by a class of persons whom it is designed to estop from doing the very thing they most want to do.

Let it be borne in mind that hardship is a relative matter and that lesser hardships are properly borne, even properly sought, so that greater may be avoided. Pressure toward strict laws of divorce and remarriage is not brought upon us entirely, nor even primarily, from within our own body. Interest of a purely secular sort is seathing over the matter because through it there threatens to the life of the nation so grave a peril. In bringing near this peril we have been accessories before the fact. If, as seems true, its development is justly regarded as criminal, then we are *particeps criminis*. Taking the prestige of the Episcopal Church at our own valuation, we can not say that our letting down of the bars, even a little way from the absolute, has not given aid and comfort to Protestantism in the complete removal of the barrier, and to secular standards in the taking away of all preventive prejudice. If the result is social disaster, we are seriously responsible. And when with pain and grief that damage is repaired, a share in that pain has got to be ours. Certainly we shall suffer. Certainly we shall alienate from ourselves such as seek a liberty we can no longer offer. But our pains will give relief to the disease of the nation and by our stripes the social order shall be healed.

F. S. Penfold.

The Devotional Use of the Bible

From the Church Times.

ONE result of the National Mission ought to be a deepened care, on the part of all professing Christians, for their own spiritual development. The Mission is indeed a call to service, a call to us all to "look not every man on his own things, but every man also on the things of others." But just because of this we must think of our own devotional life. To try to do more good than we did in the past without trying to be more good than we were in the past is mere presumption. And even apart from any question of personal holiness (and the

command "As He which hath called you is Holy, so be ye holy," still stands for our learning) we cannot go on working without spiritual nourishment, nor give out without taking in. So the question of our own devotional lives, our prayers, meditations, self-examinations, communions, and acts of devotion is a question of the greatest importance. And, if I may judge from the letters which I receive from time to time, this is felt and realized by many people.

Now instruction on methods of prayer and Bible study is constantly given everywhere by the clergy, and there are also plenty of books on these subjects. But there is one topic of which I should like to treat, and which I think may be of value to some readers. A chance reference in a recent article to the subject of meditation has brought me many letters from people who have found great difficulty, and often little help or profit, in the practice of meditation. Some of my correspondents are still struggling to continue the practice rather, as one of them says, from a sense of duty than because they feel that they gain any help from it. Others have quite given up meditation, and feel that the National Mission is a suitable occasion to try again. One and all say: "Can you help us?" "Can you recommend any suitable books?" "Can you tell us how to meditate?" Now, if my correspondents have gained no help from any of the many excellent manuals of meditation which are already on the market, it would be presumptuous on my part to suppose that I can say anything that will help them. But I should like to describe a way of using Holy Scripture which I and others have found very helpful and which is at once a substitute for meditation for those incapable of meditating on the ordinary lines, and an excellent training for those who can meditate but don't as yet do so easily, and which provides a pleasant change and alternative to the usual type of meditation even for those most skilled in the practice. All these three classes of minds are worth considering. I believe there are some people (not many, perhaps, but certainly some) who are constitutionally incapable of making a meditation in the way usually prescribed. They are as incapable of doing it as some people are of writing a poem,

or painting a picture, or even of humming a tune. Yet there is no reason why they should be wholly without the help of the devotional use of Holy Scripture. Again, many young people, and beginners in the spiritual life, would be more likely to become adept in the art if they had some preliminary training in something of a similar nature but less difficult for the beginner. And, finally, change and variety of method is good for all of us, and brings freshness and power, where stereotyped methods bring only weariness and lack of interest.

What, then, is this simpler alternative to meditation? I would call it the " word-for-word " use of Holy Scripture because it consists of letting each word, or at least each sentence, of a passage of Holy Scripture suggest thoughts and subjects for prayer. Let the person making use of it take a plain note-book and a pencil and select a verse of Holy Scripture and then take that verse word for word and try to let each word suggest something to be written down. It is not suggested that such thoughts are likely to be very profound or original. But they will be the student's own, the fruit of his own thought and prayer, and the seeds of fresh prayer and fresh thought, and will therefore possess value for him which another man's thought could never possess though it were a thousand times deeper and more original. I spoke, in the earlier article to which I have already referred, and which brought me letters on the subject of meditation, of the importance of not only telling people how to do things but of actually showing them, by example, how the things should be done. I will therefore take a passage of Scripture and treat it as I have suggested, not for any particular value in the thoughts suggested, but rather to illustrate the method of dealing with Holy Scripture which I am recommending. And I will take the first words which come to hand, namely, the opening words of S. Mark's Gospel.

1. *The beginning of the Gospel of Jesus Christ, the Son of God.*

(*a*) *The beginning.*— But there was an earlier " beginning " when the Angel was sent to the Blessed Virgin thirty years

before at Nazareth, and an earlier yet when Isaiah spoke of the Virgin who should conceive a Child, and an earlier yet when God promised to Abraham that in him and in his seed all nations of the earth should be blessed, and so back and back through all time to the first eternal purposes of God. So in a man's life some great crisis often seems the "beginning" of his religious life. But God planned it long before, and was at work for and in him before he guessed it. Read hymn 517 A. and M. Pray to recognize God's guiding hand in your life, and His deep-lying and hidden workings in your soul.

(*b*) *The Gospel.*—Gospel means good news. Is religion a weary burden to you or a source of "joy unspeakable?" Why have we not more joy in God? Pray to see what hinders your joy, and pray for more joy.

(*c*) *The Gospel of Jesus Christ.*—All "good news" must be "of Jesus Christ." As "without Him was not anything made that was made" so without Him can nothing be remade. All must be in Him, by Him, and after His Image. Social reform, etc., is good or bad according as it is so attempted. Pray to bring all things in your life and work to this test.

(*d*) *Jesus.*—Jesus, Je-sus, God-Savior. God able to save to the uttermost; man able to sympathize and understand because He was "in all points tempted like as we are." Pray for more faith in His power to save from sin; pray to know how to say, "I can do all things through Christ which strengtheneth me." Pray for more comfort in the sense of Christ's sympathy and understanding.

(*e*) *Christ.*—"Anointed." Anointed as Prophet, Priest, and King. Read hymn 203. Pray to be taught of Christ as your Prophet. Pray that He as your Priest may intercede for you in Heaven and feed you with His own Life at the altar. Pray for grace to enthrone Him in your heart as King of your entire being.

He is anointed afresh with daily offerings of love and worship. Pray for grace to be among the number of those who so anoint Him becase they "love much." As He is "anointed with the Holy Ghost and with power" so we can have an

anointing with His Spirit. Recall your Confirmation. Use the prayer in the Confirmation Service for the Gifts of the Spirit. Use the Collects for Whitsun Day and the 19th Sunday after Trinity. Pray in your own words for power to come upon you.

(*f*) *The Son of God.*—"Of one substance with the Father." Any "lowered" estimate of Christ kills worship. "The express Image" of the Father's Person. So if we want to know God we must strive to know Jesus Christ in Whom God is revealed, expressed, as it were, in human language. No man cometh to the Father but by Me." So it is by making Him the guide of all our thoughts, words, and deeds that we attain Heaven. Pray for deeper faith in the divinity of Christ, and use Collect for St. Thomas' Day. Pray to see Jesus more clearly, love Him more dearly, follow Him more nearly. Pray to accept Him as the Way, the Truth, and the Life (Collect for SS. Philip and James).

2. *As it is written in the Prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee.*

(*a*) *As it is written.*—All history up to the coming of Christ is God's preparation for Him; all since is the moulding of the world in His pattern. Pray to know and love Holy Scripture more, and to understand your own life and history in its light. Use Collect for 2nd Sunday in Advent.

(*b*) *In the Prophets.*—Not men who *foretold* so much as seers, men who saw God's way, and *spoke out* to others. They did foretell, but only because they first of all had vision and understood, and then desired to speak out what they had seen and learned of God. Pray for vision; pray for the spirit of understanding; pray for courage to speak out to others what you have been taught by God.

(*c*) *Behold.*—God would have us see and understand what He is doing. A servant knoweth not what his Lord doeth, but a son may rightly strive to understand His Father's thoughts and plans. Pray for humility and boldness combined. Pray for the seeing eye and hearing ear. Pray for the spirit of a son.

(*d*) *I send My messenger before thy face.*—The first movement is always God's, not ours. We love Him because He first

loved us. Pray to realize your dependence on God. Pray not to fail in response, or to thwart His plans for you.

(*e*) *Which shall prepare the way before thee.*— There is no hurry with God, but age long preparation, the fullness of times, the prepared way. Do we not often fail from wanting to get to work unprepared? or not prepared by *His* messenger? Pray to be delivered from rash haste and presumption. Pray to recognize His messengers if they come in unexpected forms.

These specimen notes are given not, as I have said, because of any special value in them, but rather to illustrate the method of "word-for-word" use of Holy Scripture. It is of course quite certain that no one else would have taken quite the same line on these verses. But it is equally certain that everyone could write something, better or worse, on the same lines. And really what may be called the intellectual quality of the thoughts put down in one's note-book is the least important thing. Their real importance is due to the fact that they are one's own, and that they supply unlimited opportunities for prayer. For it is less the thought, than the prayer which thought suggests, that is of value.

I am sure that the habit of writing down the thoughts as they suggest themselves, and of adding the directions as to prayer, is vitally important, and that for two reasons. The first is that it helps to further thoughts. Several people who have used this method of meditation have told me that often a passage of Scripture, when it was first read through, seemed to yield no ideas. But directly something was written down on the first word, no matter how simple and obvious, another idea presented itself, and so on again when that had been written down. Indeed, one person said that the method might almost as well be called the "one-step-at-a-time" method as the "word-for-word" method. The second reason why it is well to write down the thoughts as they occur is that one soon gets a valuable collection of note-books. One lady said to me on this, "I don't suppose there is anything very wonderful in my note-books or that anyone else would value them. But I would sooner part with almost anything than my collection of 'word-for-word' studies." And

she went on to say that this method of study had quickened her powers of meditating on the ordinary lines so that now she often takes a passage for meditation as a change from "word-for-word" use, putting that too in her note-book.

If anyone wants to try the plan, all that is needed is a clean note-book, a pencil, a Bible, and a Prayer Book with hymns, and, finally, a quiet half-hour alone with God. Many people who found meditating on ordinary lines very difficult, now find themselves constantly on the lookout for collects, hymns, or texts which can be woven into their daily prayers on Holy Scripture. And that in itself is a good thing. The Gospels are, perhaps, the best things to begin with, but the Psalms, the Epistles, and many of the Old Testament books are very fruitful in subjects for thought and prayer. *Peter Green.*

Sir Oliver Lodge's New Book

From The Commonwealth †

BACK, at a bound, the soul recoils, that has bowed itself over this absorbing book. Certainly, the boy, who died, is alive. Who can doubt it? And why? What is the proof? Surely, the boy himself. There is no other argument that carries any final conviction. There is no other evidence required. The boy, in his naturalness, in his strength, in his vitality, in his charm, in his affections, in his fears, in his keen interests, in his delightful brotherliness, is alive with a life which comes to no conclusion whatever in the death that suddenly swept him away from sight. Look at his face, in its beautiful freshness and youth. Read his letters, with their brimming manliness. See what he was in his father's eyes, to his mother's heart, to his brothers and sisters and companions. And you will know at once that nothing has happened to account for all this coming abruptly to an inexplicable and irrational end.

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* "Raymond: or Life and Death." By Sir Oliver Lodge, Methuen.

† This book will be reviewed in the July issue of The American Church Monthly.

There is nothing reasonable, nothing intelligible, in things, if his life so closes. We should be living in a mad house. We should have ceased to believe in a rational world. If I catch sight of a dead body of one unknown to me, the dramatic power of the event may sweep me away, and I can feel as if the man lay dead there before me in those dead limbs. But that is just because I had never known him. If it be one whom I have loved and known, then it is for me a sheer impossibility, a mad absurdity, to believe that what I loved lies there, gone out. I know that it is not true. It has slipped away, I cannot tell how. But it is still what it was. There is nothing to enable me to suppose it ended. I could stake my whole being on this. And the certainty of my conviction is according to the measure of my knowledge and of my love of him.

Reason, in its uttermost science, has nothing to say against this conviction. So Sir Oliver Lodge shows in a powerful paper on Life and Death at the close of this book on his boy. And as I look at the fine fair face, with all its soul in its eyes, I seem to understand what Our Lord meant when He declared, "They are alive. God is not the God of the Dead, but of the Living. For all live unto Him." Surely this is health. Surely this is clear and clean and sweet. Surely this conviction springs out of all that is most normal and natural and human in me. And the better I know and trust it, the more vividly I shrink from this other world of strange seekings, pryings, testings, inquiries, curiosities, experiments, in which Sir Oliver Lodge opens out to us the inner and tender secrets of his home tragedy. It is most brave of him to have done so. We can thank God that he has drawn from out of it so much to relieve and lighten his sorrow. But what an artificial and complicated world it is into which we have passed! How fantastic its methods! How elaborate its pose! How queer and uncanny its conditions! How intensely repellent some of its incidents! How sinister the suspicions that haunt its agencies! How low and poor is most of the material that it has to use; and how dismally disappointing its outlook and issue!

It is desperately handicapped by the necessity of unworthy

mediation. Whenever the medium comes in there is discredit and discoloration. It is impossible to disentangle the personal element. And the mediation has a double layer of uncertainty. There is the medium on this side, and the Control attached to the medium on " the other side." This Control is all important. It is the active partner. It is the sole organ of communication. Yet of it we can form no judgment or estimate whatever. We have, at least, the opportunity of taking the measure of the medium, and so of discounting roughly its likely influence upon the transaction. But by what conceivable test can we discount the influence and activity of the Control? It is of another order from anything that comes within our experience. It is, very often, exceedingly cheap, ignorant, common, vulgar, and worthless. The poor little " Feda," who figures so largely in the communications with Raymond, is beneath contempt. Yet through this channel the news reaches us. It is all of it under the taint.

And there are the unmeasured possibilities and probabilities of Telepathy to be brought into the account, affecting both medium and Control. Every step we take in this matter suggests a deeper and wider range for this amazing influence. We can hardly, as yet, set any limits to its action. Sir Oliver Lodge is prepared to allow it an immense scope: and it is through his recognition of this possibility that he is driven to attach such extravagant importance to the rare instances in which we can count on its being excluded, even though these instances involve such remote and doubtful complications as the Faunus message from Myers; or are totally unimportant in themselves, as in the case of the group photograph. Somehow, so long as we are dependent for our intelligence on instruments so incalculable, so unworthy, so doubtful, so unreliable as " the Control," we can but feel as if we were moving over a bog. Everywhere the ground under us is vitiated and treacherous.

The table-work is, at least, direct and straightforward: but it is crude, odd, inadequate. It stands quite alone, and has no contact whatever with any other portion of our natural life. It is intensely artificial and mechanical. It lends itself to every

conceivable possibility of fraud: and Raymond treats it often as an opportunity for pure family fun.

There are two passages of revelation about the general character of the Other World. One Sir Oliver Lodge apologizes for; it is hardly serious: it has an uncomfortable likeness to the fancies of Red-Indians, as it tells of ghostly emanations of things here — of transmuted smells — of cigars reproduced out of old cigar shadows, and of new teeth manufactured out of old, and feats in recapturing whiskey-and-soda. We must charitably suppose that this represents the working of Feda's very crude imagination. It is at her level, with her jerks and squeaks and chuckles. Sir Oliver abstains from giving all of the one passage which reports a serious spiritual experience. It is too private. But the part told us falls into line with the wonderful swift cry with which the soul of Gerontius slips from the loving hand of the Angel and darts into the abyss of Love.

Looking the whole report through, we never get a single gleam of light that comes from beyond the horizons of our ordinary experience or imagination. Never a note or phrase that do not belong to the familiar sphere in which we now are. We never once are aware of something that comes out of a world we have never touched — no flash of insight or intelligence that carries us beyond ourselves and our own capacities. We never tingle as at the touch of a new experience. Nothing lifts: nothing quickens: nothing transfigures. The old symbolic imagery, with its Judgment and its Heaven and its Hell at least heightened the value of this life. It raised the scale: it opened out vistas: it solemnized and intensified and enriched.

But this new outlook leaves us pretty well where we always were. It reduces our standard of values: it lowers the pitch. It is commonplace: dull: depressing. We gain a better knowledge of Raymond by reading his letters from the Trenches than from anything that comes to us through Feda and Moonstone. We draw nearer to him: we care for him. Here is the fine human nature disclosed. We can make friends with it. We turn back to this with relief and satisfaction.

Of course, it is delightful to learn that he still loves the old

household jokes, and family fun, and "Mr. Jackson," and a hundred little things that make home so dear. We can understand what the assurance of this means to those who love him. But that seems all the treasure-trove. And, of that, I should have had no doubt whatever, on the most normal grounds. Over all the rest, the shadow of the medium lies heavy. And apparently Controls must be ignominious in themselves.

What, then, has actually happened? Has the shock of this appalling crisis broken up our foundations, and confused our frontiers? Is the kingdom of death suffering violence by this very tumult of the crowds that die? Has the multitude of young life that has been suddenly flung across before its day, as it were, forced the gates and barriers to yield? Have there been unusual modes of access, approaches, entries, passings to and fro, beseechings, passions, transmissions, unions? Have there been voices that cry across, and touches that have never availed until now? Have there been special consolations to meet inordinate woes? Has it been a time of convulsion and distress, when the earth has trembled, and those that were dead came out of their graves and were seen abroad? We will not close our eyes or ears to any news that may mercifully be allowed to reach us in our desolated earth from out of the land, so near, so dear, where they are whom we sadly miss in the old places.

But the reports made to us, through pitiful and uncomfortable indignities of mediation, only send us back, with recovered emphasis, with a fuller faith, on to the blessed, and clear, and clean, and strong assurance of our normal Creed. There we breathe at rest, with nothing to apologize for, nothing to suspect, nothing to sift, and test, and doubt, and repudiate. The boy is alive. He is himself. We know it perfectly well. We cannot believe in anything else. Christ receive him! God uphold him! That is enough. Sir Oliver Lodge gives us quiet and wise words of advice which we may take to heart.

"It may be asked, Do I recommend all bereaved persons to devote time and attention, which I have done, to getting communications and recording them. Most certainly I do not. I am a student of the subject, and a student often undertakes

detailed labour of a special kind. I recommend people in general to learn and realize that their loved ones are still active and useful and happy: more alive than ever in one sense; and to make up their minds to live a useful life till they rejoin them. What steps should be taken to gain this peaceful assurance must depend on the individual. Some may gain it from the consolations of religion, some from the testimony of trusted people; while sundry find it necessary to have first hand experience of their own for a time. Any steps which are calculated to lead to this wholesome result in any given instance are justified, and it is not for me to offer advice as to the kind of activity most appropriate to each individual case; for now is the time of action, and it is an ill return to those who have sacrificed all and died for the country, if those left behind do not throw off enervating distress and helpless lamentation, and seek to live for the country and for humanity to the utmost of their power."

H. S. H.

S. Luke the Psychologist

From The Interpreter

A LEARNED theologian remarked not long ago that of the four Evangelists S. Luke was the one whom he would most gladly meet. He felt that S. Luke and S. Matthew had already told us what they could. "S. John," he said, "was a saint, but S. Luke is different. He was not a saint. He was a psychologist. I should like to meet him."

I will leave to the reader the interesting task of determining whether his choice was justified. But my friend's own justification of his verdict gives me a fresh starting-point for renewed consideration of the Gospel.

"S. Luke was a psychologist." When Leslie Stephen said, "We do not attack religions: we explain them," he was anticipating, with rather more bitterness than the event has justified, what is now called religious psychology. He was mistaken in supposing that the process, of which he saw only the merest germ, of which we have hardly yet reached even to the beginning, would be a solvent of religion. But there was this much

truth in his anticipation; the scientific study of religion has, to a considerable extent, been carried on by those who have observed it from without. The psychologist is, as a rule, a person who, armed himself with an equable detachment, surveys and analyzes human nature. He is interested in streams of tendency, but he is not carried away by them. He welcomes what seems to be personality, and is glad to explore it but he does not fall down and worship it. In his distrust of cant, hypocrisy, and sentimentality he is sometimes unduly disparaging of sentiment. He is too scientific not to allow for religion, but he is sometimes unscientific enough to think that he can explain it. His methods of investigation are acute and delicate: his temper scrupulously just. He has perceived the inadequacy of mere counting: he weighs and analyzes: he has even summoned imagination to his aid. But there are still some secrets which faith has not revealed to him.

S. Luke was certainly a psychologist in some senses of the word. He was by nature detached and equable. He was interested in humanity: he was accustomed to survey it, and as far as contemporary methods enabled him, to analyze it. He was, in fact, what used to be called, before the word "psychology" was invented, a philosopher. To what extent he had the defects of the philosophic temperament, equable to the point of an inhuman neutrality, cool to the degree of being cold-blooded, will never be known. Because, if he had, his experience was such as to redeem his character. For it happened that he was converted. He fell in love with Jesus. From being interested in the singular case of one Paul, a traveling sophist, whose restless zeal already begins to play havoc with his constitution, he passed to consideration of the more unusual case of "one Jesus, who was dead, whom Paul affirmed to be alive."

It is often said that the manner of regarding the Saints of the Church is right or wrong according as it views them in connection with or apart from our Lord, the King of Saints. If this be so, it is certain that the physician's attitude towards the object of his immediate admiration did not blind him to that which lay beyond. It is not difficult to show that he is a

Paulinist; but he can hardly write a sentence without revealing that he is a Christian. Not that he talks theology. He is not a theologian. His faith resembled the faith of those Corinthian Christians "who had believed through grace" (Acts xviii. 27). They found, and the Evangelist himself from time to time found likewise, that the learning of an Apollos was a powerful reinforcement. But in the beginning they had believed through grace. And there is no doubt of S. Luke's devotion to his Hero. In fact, this paper is chiefly concerned with some respects in which he was, among psychologists, exceptional.

It has been said of the famous brothers, William and Henry James, that the one wrote psychology like a novel and that the other wrote novels like psychology. Each, in fact, is what he might be expected to be, and something more. Is it possible, without irreverence, to adapt the epigram, and say that S. Luke was an Evangelist who was also a psychologist and a psychologist who also wrote a Gospel?

For in his Gospel it is possible to see how the detached observer was carried away by admiration. The leading characteristic of his Gospel is the devotion of the author to his Hero. He has other minor but not unconnected admirations for aspects of our Lord's message, which he shows by his description of certain types, but his main object is to draw a picture of the Son of Man. His biography is inspired, as were the biographies of Plutarch and other ancient writers, by the motive called in Latin *Pietas*. In artistry and charm of style he may be compared to Froude, in his careful appeal to original sources he is to some extent a prototype of Stubbs and Freeman, but in his hero-worship he is a forerunner of Carlyle.

The best way to obtain a general view of S. Luke's picture of our Lord is to examine the incident with which he begins his account of his ministry. It is as follows:

"And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the Prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me, Because he anointed
me to preach good tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised.
To proclaim the acceptable year of the Lord.

And he closed the book and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness and wondered at the words of grace which proceeded out of his mouth: and they said. Is not this Joseph's son? And he said unto them, Doubtless ye will say unto me this parable, physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land: and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way."

It is an incident peculiar to this Gospel, and it brings out many of its characteristic features. "He went to Nazareth, where he had been brought up." Here is the link with the early chapters, and the willingness of the Master — an example which was probably followed by the Evangelist himself — to begin preaching where He was known. And yet on the other hand the passage immediately enlarges the idea of home; it shows

that the supposed son of Joseph (v. 22) is not as His brethren, but belongs to a larger world, with a wider definition of brotherhood. And also its scene is Judaea in the larger, less strictly Jewish, sense, a sense in which S. Luke several times uses the actual word "Judaea," as including the semi-Gentile Galilee. The sermon begins (v. 17), as a Jewish sermon should, with the Old Testament, but the text is from Isaiah, the most Evangelical and the most universalist of prophets. The quotation brings out two things, our Lord's sense of mission and His sense that His message was especially for the poor and the oppressed. Both points are highly characteristic of S. Luke. It is, perhaps, fanciful to insist on the fact that the book is closed after it has served as the introduction to a sermon, and it is, perhaps, an unimportant detail that the eyes of the congregation are said (v. 20) to have been fixed on the preacher. But the word for "fixed" is a favorite Lukan word, and it is beyond question part of S. Luke's plan to record the deep impression that our Lord made on all sorts of people. But the main point of the paragraph is the single sentence it which the whole sermon is summed up, "To-day is this scripture fulfilled in your ears." One of our Evangelist's favorite thoughts is that many of the traditional elements in the Messiah-picture were actually realized in the earthly life of Jesus: where the King is, there is the kingdom. The description of the sermon, "the words of grace that proceeded out of his mouth," is again Lukan. The proverb quoted in v. 23 is found only here, and it, perhaps, appealed with special force to the physician. The Old Testament examples of the women of Sarepta and Naaman the Syrian, again peculiar to this Gospel, are from liberal parts of the Old Testament. And, finally, the failure of the attempted violence and the passing of the victim unharmed through their midst is due to the fact, continuously realized by our Lord and from time to time hinted by the Evangelist, that His hour was not yet come.

Such, then, was the episode with which St. Luke has chosen to begin his story of the ministry. But it is time to review the elements of his picture on a larger scale.

At the end of his account (v. 26) of the forgiving and healing

of the paralytic, whom, by the way, he describes by the correct medical term and not by the popular expression of the other Evangelists, S. Luke adds, "And fear took hold upon them all, and they glorified God, and they were filled with fear, saying, We have seen strange things to-day." This is much more typical than is sometimes supposed. For it is often suggested that whereas S. Matthew exhibits the Royal Lion of the tribe of Judah, S. Mark in Professor Burkitt's words, " a mysterious and stormy Personage," and St. John, as we all know, a figure obviously divine, S. Luke's Gospel, with the Parable of the Good Samaritan as its characteristic feature, is the plain record of the philanthropic Son of Man. But his record is only plain with the plainness of careful and consummate portraiture, and his Son of Man is an overwhelming Personality.

S. Luke, in one sense, is not a theologian; that is, he does not publicly expound his theological beliefs, and, Pauline, as he is, in his long narrative of the Passion he excludes all reference to the theology of the Cross. He probably felt that a difficult problem often *solvitur ambulando*. He may have recorded with a special appreciation that the word of the Lord which only appears in his Gospel (xii. 29), " Tread not in mid-air." It is he alone who tells (xiii. 1) how our Lord deprecated what would have been a barren philosophical inquiry into the case of the eighteen on whom the tower fell, by means of the practical warning, " I say unto you, except ye repent, ye shall all likewise perish."

But, of course, his own belief is sufficiently suggested. With the other Synoptists, he relates (viii. 25) the story of " who then is this, that he commands the winds and the sea and they obey Him? " It is the first stage in a process that has occasionally been regretted, but was quite inevitable, the transformation of Syrian peasants against their will into philosophers and theologians. The first stage is very simple. They are impressed. They have no dogma, no theory, no formula. They shake their heads and say, "Well, it beats us to understand." It is the education of the disciples in the Transfiguration (ix. 28–36), where we note especially " they feared as they entered

into the cloud" (34), and "they held their peace and told no man in those days any of the things which they had seen" (36). The third stage is the final one. It is elaborately prepared for by the long account (ix. 51 — xix. 28, which is almost all peculiar to S. Luke) of the going up to Jerusalem. Its significance is revealed to all who are willing to perceive it in the Palm Sunday Entrance (xix. 29–44), and to some who are unwilling to perceive it in "if thou are the Christ, tell us plainly. And he said to them, If I tell you, ye will not believe. And if I ask you ye will not answer. And from now there shall be the Son of Man seated on the right hand of the power of God. And all said, Art thou, then, the Son of God? And he said to them, Ye say that I am. And they said, What further word have we of witness? For we ourselves have heard from his own mouth" (xxii. 67–71).

An isolated touch occurs in viii. 39, "Go unto thy house and tell what great things God hath done for thee. And he departed, proclaiming throughout all the city what things *Jesus had done for him.*" There are profound passages like x. 18, "I beheld Satan fall from heaven as lightning," spoken on the return of the seventy. It may refer to the Temptation, or to the original fall of Satan, or it may mean, "While you were on your mission you were but reaping the fruits of My concentration here. I wrestled with the demons, and they were exorcised at your word." But, whatever be the interpretation of it, the passage has an unearthly and mysterious ring. Then there is our Lord's comparison of Himself to one stronger than the strong man armed (xi. 22), there is the declaration (xii. 51), highly characteristic of this Gospel, that He came not to bring peace but division upon the earth (S. Luke is peculiarly alive to the necessity, which conversion may produce, of sundering old ties and old relations), and there is the famous "All things have been delivered to me by My Father" (x. 22), followed immediately by "many prophets and kings have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them."

There is the frequent use of the argument *a fortiori*, of which

Mr. Chesterton has said, "Christ had even a literary style of his own not to be found, I think, elsewhere; it consists of an almost furious use of the *a fortiori*. His 'how much more' is piled one upon another like castle upon castle in the clouds" (*Orthodoxy*, p. 269). It appears not infrequently in S. Luke, and it is, undoubtedly, one of the cases in which both he and the author of the Epistle to the Hebrews, who has affinities with him, have imitated the Master's style. There is, for example, the parable of the friend at midnight (xi. 5), which is Lukan only, and the analogies of father and son and bread and stone, which he has in common with S. Matthew, though he gives the conclusion a characteristic turn. "If ye then, being evil, know how to give good gifts to your children, how much more will your Father in Heaven give" (not "good gifts," as St. Matthew but) "holy spirit to them that ask him?" There is the allusion (xi. 20) to the exorcising of demons by the Jews, followed by "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." There is our Lord's description of Himself as a greater than Solomon and a greater than Jonah (xi. 31–32). There is the famous, "If God so clothe the grass" (xii. 28), there is the Lukan parable of the Unjust Judge (xviii. 2) with the conclusion, "And shall not God avenge His own elect?"

In his account of the Transfiguration S. Luke makes his psychological contrast in a paradoxical but eminently Christian way. We know how St. Paul overcame the great offense, and turned what seemed to be a shame into a glory. Not even the most exalted moment of the Jewish dispensation was one-tenth so splendid as that in Christianity which the Jews dismissed as infamous. "The children of Israel could not look steadfastly at the face of Moses because of the glory of his face." But this was but a transitory glory. The real, abiding glory is that of the New Order, of the Kingdom, of the Church, of the Spirit, of Pentecost, of Christ. "If that which is passing away be with glory, much more shall that which remaineth be with the glory" (2 Cor. iii. 7–11). The real glory is that which radiates from the Crucified. Moses was "a prince and a great man in Israel."

His Law was a Tutor to lead men onwards. Mount Sinai was where man had heard the voice of God. The later hill of Zion was a fair place, and the joy of the whole earth. But the still later hill of Calvary was the place of —

"The light that shone when Hope was born."

The surpassing glory was the glory of the Cross.

So is it with the Transfiguration. Moses and Elijah are the representatives of the Law and the Prophets. But when they appear in glory and speak with Him Who is the End of the Law and the Meaning of the Prophets, they speak in S. Luke's version, "of His decease which He should shortly accomplish at Jerusalem."

And, finally, there is the Lukan account of the Last Supper (xxii. 15–20). It is a Passover, and much more than a Passover. The experience of the Twelve is the experience of many disciples since, who have come expecting a Memorial, and have found, according to the measure of their discernment, the Body of the Lord. A few bewildered men are expecting to bind themselves in sad obedience to preserve a tragic memory, and they are bidden to look forward to the new wine of Resurrection and Eternal Life. The Last Passover is transfigured into a Eucharist of Praise.

One of the penalties of greatness is loneliness. The great artist is, perhaps, never understood by his contemporaries. The consummate artist has twelve pupils, but they do not penetrate His secret. And the Evangelist, himself an artist, has not failed to indicate this in his picture. One of the chief impressions taken from the Gospel is that its Hero lived alone. It is S. Luke who expands the story of the Garden of Gethsemane (xxii. 43) to include the agony and the more earnest prayer, the sweat of blood and the Angel who supplies the ministrations which might have been given by the Twelve. It is he who records the wistful "Simon, Simon, behold Satan hath desired to have you that he might sift you as wheat, but I have prayed for thee that thy faith fail not" (xxii. 31). It is he who tells, a few verses later, how the disciples said in their stolid, faithful, uncomprehending

way, " Lord, here are two swords:" and He said, half tragic, half playful, and altogether loving, misunderstood but not misunderstanding, " It is enough." And at an earlier period, after the second prediction of the Passion (ix. 45), S. Luke relates, " They knew not this saying, and it was hid from them that they should not perceive it, and they feared to ask him concerning this saying." And after the third prediction (xviii. 31), " They understood none of these things, and this saying was hid from them, and they knew not the things which were said." It is not, I think, for nothing that S. Luke introduces his account of S. Peter's confession (ix. 18) with " It came to pass that as he was praying by *himself*." He trod the wine press alone. It is not exactly the opposite of what the Provost of Oriel said to Newman, " *Nunquam minus solus quam cum solus.*" That, doubtless, was supremely true of Jesus, but this is a tragic variation of the thought — *Solus etiam inter discipulos.* S. Luke also records the touching parable of the children playing in the market place, that perpetual, futile excuse of the conventional; that if only the original, creative genius had come in some already accepted, recognizable form they would have been only too happy to accept and recognize it. S. Luke tells this in common with S. Matthew, but in the conclusion which points the irony and points also to the ultimate solution, he adds one single word, "And yet wisdom was justified of *all* her children."

There are several human touches in S. Mark which our Evangelist omits from motives of mistaken reverence. There are one or two mysterious touches which he might have been expected to incorporate. Notably Mk. x. 32, "And they were in the way, going up to Jerusalem, and Jesus was going before them, and they that followed were afraid." We do not know how S. Luke can have borne to omit so vivid a fragment of reality, but there is enough to enable us to say that the Lukan Christ, of all persons the most approachable, was yet not approached. Though His love was broader than the measures of man's mind, though the heart of the Eternal, then as ever, was most wonderfully kind, though He was the Savior who bore the burden of the world, yet He experienced in the days of His

flesh something of that which may be called, perhaps unworthily and foolishly, but not altogether inexcusably, the loneliness of God. *S. C. Carpenter, M.A.*

Christianity and Catholicity

From Church Times

IT is a commonplace with those who study the history of doctrine from a Protestant point of view that Catholicity is something added to original Christianity. Rudolf Sohm is the most conspicuous among recent supporters of this contention. A profound student of the principles of Law, he contended five and twenty years ago, in his *Kirchenrecht,* that the true and essential Christianity of the Gospel was a purely spiritual doctrine; that the essential Church of Christ was and is a communion of faithful souls requiring for its completeness nothing in the nature of outward organization, but that by a hard logical necessity Christians were driven so to organize themselves for the purpose of administration; that the conditions of human life gave their organization a legal form, and that Catholicism is the product of an erroneous judgment, confounding in a common value this legal constitution and the spiritual doctrine of the original tradition.

Such, in brief, was Sohm's theory. Harnack, a better historian, if less competent in the handling of abstractions, has criticized it mainly on the ground that a legal constitution of the Church appears in evidence from the very first; the Christian *Ecclesia* was conceived as the true continuation of the theocratic polity of the Old Testament; the Disciples were the faithful Remnant, the heirs of the promises, the People of God. But, on the other hand, he accepts the fundamental distinction of Sohm's theory; according to him, the " abundant and elaborate equipment " with which the new society was furnished from the outset, and " the legal code which began at once," were not essential to the true life of the Church; they

were, at most, inseparable accidents. Catholicism was not a later development in point of time; it was in the Christian Church from the beginning; but it is not an indispensable element of Christianity. Harnack and Sohm agree in this distinction. They agree also in identifying it with Luther's distinction between the invisible Church, which is an object of faith as the Body of Christ, and the visible Church, which is a human institution subject to all the conditions of earthly existence. Harnack is under no illusions about a return to primitive Christianity at the Reformation. He regards the doctrine of Luther rather as a happy sundering of two distinct things which primitive Christianity, because of its unreflective character, was unable to distinguish.

In his more recent writings, Sohm has accepted Harnack's history in the main, allowing that elements of Catholicity were present in the Church from the beginning. On the other hand, he has used Harnack's theory of a two-fold ministry, the one charismatic and the other institutional, to show that other elements more consonant with the essence of Christianity were also in evidence. Harnack seems to agree, and the two come close together. The sum of the matter is that Christianity, if not prior in time to Catholicity, has a logical priority; Catholicity is something added, which can be detached so as to leave the real thing intact; it is an accidental qualityy cast about the essence of Christianity. Catholicism, according to this view, results either from a confusion of the two things, or from an exaggeration of value which puts the accident on a level with the substance.

In some lectures on *Catholicity,* published two years ago, I contended on the contrary part that Catholicity is an integral element of the Gospel, a quality inherent in the Christian religion. I ventured to suggest a convenient verbal distinction, in the sense that the word *Catholicity* should stand for this inherent quality, while *Catholicism* should be the name of the method used under the guidance of the Spirit for realizing it in the changing circumstances of human life. Christianity is therefore essentially Catholic, both in the extensive and in the

intensive sense of the word; Catholicism is normal and fundamental Christianity; heresy or schism is abnormal, and due to a lack of something fundamental; the individual Christian was baptized into the Catholic Church, there being only one baptism, and Catholic he remains unless he falls into heresy or schism. Here I may add the obvious remark that reception of baptism at the hands of a heretic or a schismatic does not affect the issue, for the Catholic Church acknowledges the sufficiency of such baptism; a heretic or a schismatic, administering valid baptism, brings the person baptized into the fold of the Catholic Church, and Catholic he remains until by his individual action he loses that character.

A writer in the *Tablet* has recently found fault with my treatment of this subject. He argues that Catholics, Heretics, and Schismatics are all alike Christians; Christianity is therefore generic, and these three kinds of Christians are distinguished by specific differences; it is not sufficient to say that a Christian is Catholic unless he has lapsed into heresy or schism; we must look for some positive and specific quality in him, by virtue of which he is not only Christian but also Catholic.

There is an appearance of reason in this. There are Christians, imperfectly Christian but still recognized as such, who are not Catholic. Why not proceed to place them by logical classification? The familiar method of dichotomy is available. Christians are either Catholic or not Catholic. Those who are not Catholic are either orthodox or not orthodox. This division gives us three *species* of the *genus* Christian, which are respectively Catholic, Schismatic, and Heretic. It is an obvious and easy method; it follows the rules of art, and it corresponds with familiar facts of observation. My critic adopts it, and justifies it. There is such a thing, he says, as specific Catholicity; it is the possession of this quality, and not mere freedom from heresy or schism, that makes a man Catholic.

It seems to me that a serious error underlies this classification. It assumes the existence of an essential and fundamental Christianity which is not Catholic which heretics and schismatics share on equal terms with Catholics. Otherwise the classification is faulty. I can divide Europeans into those who are German and

those who are not German, because both classes are alike Europeans. But I cannot divide Europeans into those who are white and those who are not white, because it is agreed that men of colour are not completely European in the accepted sense of the word. They may be good Europeans in some sense, settled in Europe, good citizens of an European State, imbued with European culture; but they are not properly a *species* of the *genus* European. After the same sort, a heretic or a schismatic may be in some ways quite as Christian as most Cotholics; but my critic's argument requires a larger assumption than this; it must be assumed that Catholics, Heretics, and Schismatics, are in all ways and equally Christian; they have a common Christianity which is exactly the same in all, but they are distinguished by specific qualities added to their Christianity.

We come back to the position of Sohm and Harnack; Catholicity is something added to Christianity. As between these two, my critic of the *Tablet* would no doubt side with Harnack, saying that Catholicity was a specific quality existing in Christianity from the first, and that Catholicism is its proper expression; but he also holds with Harnack that Christianity is logically prior to Catholicity, if not prior in time.

Here is the root of the twin theories of Denominationalism and Undenominationalism. The theory of Denominationalism is that Christians are properly divided by specific differences, all being alike generically Christian. The theory of Undenominationalism is that an essential and fundamental Christianity exists, which is held in common by all denominations, and can be taught and practised indifferently by Christians attached to any of them. I do not suppose that my critic is an Undenominationalist, though his argument seems to drive him into that position. He is certainly a Denominationalist. He recognizes a Catholic Denomination, with its specific differences. He probably thinks, as other Denominationalists may do, that all Christians ought to belong to his particular denomination; but in point of fact others exist, and his argument puts them all on the same general footing.

Any superficial classification is possible with dichotomy. You may divide men into those who have two legs and those who have not two legs. But that is not a real distinction in the order of nature; there is not a generic humanity which may be furnished indifferently with any number of legs. Bipedity is not a real specific difference distinguishing one particular class of men; it is a quality proper to every complete man, and any other structure is a merely accidental variation from the type. In the same way, I contend, Catholicity is a quality proper to every complete Christian; heresy and schism are accidental variations by which a Christian falls short of completeness. A Christian is Catholic unless he suffers from some such accident. This conclusion is the result of a strict analysis, but I think it is in agreement with the ordinary thought of Christendom. Ask any ordinary Christian why he reckons himself to be Catholic, and the answer will be that he is not a heretic or a schismatic.

T. A. Lacey

THE CHURCH AT WORK

Conference for Church Work

AS the days lengthen and summer plans are discussed, the question is often heard, Are you going to Cambridge? or with increasing frequency, Are you going back to Cambridge? And in this case Cambridge means the Conference for Church Work which holds its sessions during the last week in June and the first week in July in the buildings of the Episcopal Theological School.

The object of this Conference, as briefly stated on its program, is " the instruction and training in the Spirit and Method of Church Work. It aims to bring together, for mutual help, leaders in the thought and action of the Church, and also those who are doing or intend to do Church work but feel the need of better preparation. It is for everyone who wishes to render

higher service in the extension and development of the Kingdom of God." How this object is carried out may be best seen by following the members through one busy, happy day.

The day rightly begins with the Eucharist in St. John's Chapel, and here in addition to the individual worshippers will be found one or more classes making their Corporate Communion when their sessions are about to close. The first hour after breakfast is given to the Bible class. This is intended for the whole Conference, nothing else being offered at this hour. According to the program for 1917 the Bible Class will be followed by a class in hymn singing with particular reference to the hymns in the new Hymnal. This rehearsal is to be under the direction of the School for Church Music, and it is hoped that it will not only add to the dignity and heartiness of the Conference Services, but also carry its benefits out into many parishes.

The second period is devoted mainly to study classes in Missions and in Religious Education, provision being made for beginners as well, as for those more advanced; for those who aim at their own development and for those who expect to teach others. Social Service finds its place in either the second or third period, the latter offering some study classes as well as lectures on Church Doctrine, Church History, the Prayer Book, and other subjects. The classes are so arranged as to give full opportunity for those who wish to specialize in one department, while still offering variety for those not caring to specialize. Between the second and third periods intercessions are said in the Chapel.

The classes of the School for Church Music, meeting at the same time and place, are open to members of the Conference and in many other ways the presence of this school adds to the pleasure and profit of those in attendance.

Theoretically the afternoons are free and on pleasant days there are plans for tennis, boating and sightseeing. Practically, most of the afternoons are filled with self-chosen work of one kind or another. Here under the old tree, commemorated by

Longfellow, is a group discussing the assignment for to-morrow's lesson, in the cloister another group holding a special sesson with one of the faculty. In one classroom a rehearsal for a mystery or missionary play is in full swing; in another, leaders in some branch of Church work are seizing the opportunity to learn of each others plans and problems. If you protest that all hours should not be given to work, they will tell you they are not *working*, they are having a good time.

The evening hours are filled by the Sunset Service immediately after dinner and later a lecture, concert or dramatic representation followed in turn by Compline.

The membership of the Conference is fairly representative of the working forces of the Church, Bishops as well as other clergy and theological students, Sisters and deaconesses, volunteers for the mission field, and experienced workers, those whose work is largely a thing of the past and those who are making their first ventures in the Church's activities. To the training of such a typical body, the ablest leaders in the Church are ready to give time and strength each year.

What the future holds for the Conference is not yet clear, though it is quite evidently outgrowing the resources of Cambridge. A permanent home, a largely increased membership and more definite and consecutive courses of study are among the suggestions under consideration. Those in charge are eager to respond to the call of the Church, but desire to make sure first what that call may be.

Aside from the thorough intellectual work done by many of the members, three words come to mind in thinking of the Conference, *unity, devotion* and *service*. Unity, so freely discussed in theory, is here a fact and those whose training in the Church has been along very different lines, insensibly base their intercourse on fundamentals and look for points of approach rather than of disagreement. The note of devotion expressed in the large attendance at the daily Eucharist makes itself felt through all the devotional exercises and work of the day, and inspires the beautiful spirit of service. The countless details that contribute to the success of such a gathering are cared for

by volunteers, and as a result the Conference is to them not a thing apart which they may use and criticize, but their own possession, in whose development they are vitally interested.

The following lines printed in the *Living Church* in the summer of 1914 are felt by many to express the spirit and ideals of the Conference:

A little pause in ordinary days
A brief withdrawal from the busy ways
In which our feet must go. A space to find
Refreshment for the soul, food for the mind,
New knowledge gained from those who gladly give
Not knowledge only, but themselves in truth
To vivify the spoken word; to live
One household, men and women, age and youth
From homes the whole wide continent apart,
Of interests manifold, yet one in heart
As those that love their Lord; each giving of his store
Experience, inspiration; gaining more
Than e'er he gives. The morning as is meet,
Is ushered in with sacrifice of praise
And blest Communion; midday prayer ascends
For all Christ's world; and so in ordered ways
The day is given to Him, and evening ends
With cares and joys of day laid at His feet.
Grant to us, Lord, to whom Thou givs't to share
This life of work and friendliness and prayer
Thy grace and strength, and send us forth again
To make Thee known more truly unto men.

Mary E. Thomas.

Seek to love nothing out of God. God remakes a broken heart, and filleth it with love. He cannot fill a divided heart. Bring all things, as thou mayest, nigh to God; let them not bring thee away from Him.—*Dr. Pusey.*

The American Church Monthly

PUBLISHED MONTHLY BY

TEMPLE PUBLISHING CORPORATION

93 NASSAU STREET, NEW YORK, N. Y.

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Two Dollars a Year — Twenty cents a Copy

Canadian subscription, $2.25 a Year — Foreign subscription, $2.50 a Year

Volume I — JUNE, 1917 — Number 4

EDITORIAL COMMENT

THE AMERICAN CHURCH MONTHLY announces itself as a "Magazine of comment, criticism and review." During the three months of its life and career it has been itself an object for comment and criticism on many sides — kindly and friendly criticism in the main, accompanied by such sensible comments and suggestions as have been welcome. The MONTHLY had its inception among those who felt that a place left vacant for some years in the list of Church periodicals in the United States needed to be filled. There was no thought of displacing or rivalling any existing publication. There is at present no other monthly which represents and is intended for the Church public in general. The altogether excellent *Holy Cross Magazine* avowedly is issued under the auspices of the Religious

Order of the same name. There are local, parochial and diocesan monthlies but such are obviously in an entirely different class. If this magazine has any formulated ideal it is contained in the title chosen. The intention is that the magazine shall be distinctively American, and wholeheartedly loyal to the Church of the Prayer Book, the Creeds and the Christ. Its aim is to provide Church literature for several classes of readers, clergy and laity, those who are trained to a considerable extent in theology and who like to be kept in touch with contemporaneous scholarship, as well as for those whose theological equipment is less technical and who find helpful articles more popular, though no less valuable and accurate. The Monthly hopes to be representative of our own best American Church religious writers, with not the slightest claim or desire to monopolize such contributors. At the moment there is no other medium of quite the same kind through which thoughtful, helpful and scholarly authors may find an audience and receive a hearing, appearing over their own signatures.

Not only is the Monthly published for clerical and lay readers alike but the contributions of the laity are earnestly solicited. Scholarly and thoughtful laymen are as frequently to be found as clergy of the same acquirements, and they have something to say which is worth hearing and their own characteristic way of putting things which is refreshing and stimulating. As evidence that no clerical monopoly is intended we note that the very first article of the initial number was from the pen of a layman. If the names of clergy seem to have greatly outnumbered all others on the table of contents thus far it is solely because contributors have come forward at first mainly from that class. That is not to be so in the future, we hope.

NOW to consider some of the comments and criticisms which have reached us. The second number was better than the first, some reader has remarked. On that point there might be difference of opinion, but supposing such was the general

agreement, the encouragement would be considerable. Of course progress is what is desirable. A literary publication entering upon its career would not be expected to "find itself" in its first issue any more than Kipling's ship had reached that experience until an entire voyage across the ocean had been completed. The second number may have been better than the first, and the fourth superior to the second and third, but the fifth may be rated as less interesting and valuable. Give the new venture a whole year in which to justify itself. Then turn back over the complete file of a twelvemonth and make your *review* and reach an estimate.

One delightfully frank friend had something to say in the language of modern picturesque slang, viz.: that one issue lacked "pep." Very good. But really salt is more salutary, more preservative, much more necessary for appetizing seasoning — and is also Christian and scriptural. It is the easiest thing in the world to get up a pungent, highly flavored theological production which will leave one set of people irritated and nauseated, and another group amused and pharisaically happy, but will do no one any good. Such results can be obtained by exploiting and fomenting controversy but *cui bono?* In another part of the present issue of the magazine the futility of the usual type of magazine polemics is considered. Controversy for controversy's sake is not a high order of editorial policy.

WITH the desire to make the Monthly useful in another direction still considerable space will be devoted to the department of selected matter. Few among clergy and laity have access to the bulk of theological periodicals which publish the current contributions to religious thought and review. To bring within reach of American churchfolk in general some of the best and ripest thought and research of the day will mean the enlarging of our horizon and deepening our hold upon constructive Christianity. In extracts, longer or shorter, many of the contemporaneous periodicals will be represented in these pages.

Communications are also desired on subjects of widespread interest. These will have less formality than the usual contributed articles and, while required to appear over the signature of the writer, will obviously be permitted some freedom of treatment and more of the personal element and point of view. A popular note may be struck by such articles and unconventional standpoints be allowed under editorial supervision which will add to the variety of subjects and treatment.

THE edition of the first (March) number of THE AMERICAN CHURCH MONTHLY is nearly exhausted and extra copies are much needed to supply the demand of subscribers who wish their subscription to begin with the initial number. Probably some readers will not try to keep a complete file. The Monthly will be grateful for any copies of the March number which may be returned to its office for the purpose of enabling others to complete their files, and will extend the subscription of anyone sending such a copy for one month.

IN Easter Week we were fortunate enough to be present in the House of Representatives of Congress at the beginning of the session when the House met to turn itself into a Committee of the Whole for considering the Seven Billion Dollar Appropriation Bill. The background of all that had happened since August, 1914, leading up to the President's speech and the declaration of a state of war, made the occasion seem solemn in the extreme. When Speaker Clark called the House to order and the Chaplain rose to offer prayer the occasion and the opportunity were thrilling. But what a disappointment in the actual devotional exercise! To be sure everyone on the floor of the House rose and remained standing and in not more careless and easy postures than we often see in our Churches, but in the galleries already well filled, only two persons stood up. Very likely if "The Star Spangled Banner" had been played every-

one present would have risen out of patriotism and real respect for the nation, but why not when the nation's God is being approached in supplication? Or is it that the prayer is not regarded as having anything to do with others than the immediate legislators and that the "House at prayer" is only part of the spectacle? Or is the opening act of each session regarded as a mere formality like the blow of the Speaker's gavel? Or has the sense of awe and reverence based upon a real belief in God gradually been disappearing from our national life?

But even more disquieting in this time of national crisis was the nature of the prayer itself. So far as the language was concerned it was not distinctively a Christian prayer, not necessarily even a theistic prayer. The chaplain asserted the infiniteness of the Being he was addressing and our finiteness, the omniscience possessed on the one hand and the less widely extended knowledge on the other. He then called attention to the crisis of the world war and the fact that our country had entered the war. Then he asked that the legislators might use their magnificent common sense in dealing with issues. And that was all. There was no petition for the guidance of the Holy Spirit, nor for supernatural aid at all. The prayer did not rise higher than its source in man recognizing his own consummate abilities, limited, very likely, but sufficient for the end in view if properly mobilized. Whoever the chaplain is and whatever his theology it is pitiful to think of such being a devotional utterance which in the eyes of the public is stamped as adequately religious, not to say Christian. In just such emergencies and under just such circumstances the Christian doctrine of prayer as set forth in the Church's formularies expresses the approach of humble-minded, needy men, liable to all kinds of errors, to Him Who is the continual Source of all wisdom and counsel. And surely this nation does not shrink from acknowledging and asking for the mediating power of Jesus Christ. Perhaps before the war is ended we, as a Church, shall appreciate and wish we had retained the ancient wording of the versicle—"Because there is none other that fighteth for us but only Thou, O Lord."

Book Reviews

A Guide to the Study of the Christian Religion. Edited by Gerald Birney Smith. The University of Chicago Press, 1916. x+759 pages. $3.50.

This very important work belongs properly to the old classification of "Encyclopedics." That is, it undertakes to cover the whole realm of Christian theology, both theoretical and practical, to establish the logical divisions of the field, to state the main problems and the method of their solution, but not to give the solutions in detail. In older days works of this sort were written by single scholars but the time has long been past when any one man could accomplish such a task. So the present volume consists of twelve essays, written by no less than thirteen contributors. While this naturally results in some divergence of opinion yet a unity is given the whole by the fact that ten of these contributors * belong to a single institution, the University of Chicago, and still more by the fact that all† are convinced representatives of a single method, which is described as "modern scientific liberalism."

The characteristics of this method are defined to be belief in evolution and in democracy. By "evolution" here is meant the doctrine that religion and theology, like all things, are conditioned by their environment, which is continually in flux. Hence Christianity always has been and always will be in flux with its environment and must always be "in the making." So it is idle to speak of an "absolute" standard or rule of faith and the search for a true metaphysic is to be barred from theology. By "democracy" is meant the doctrine that man constitutes his own authority, and is as much the judge of religious values as he is of political, and cannot be called on to accept either on any *ipse dixit*. For instance, that Calvinism did violence to the human conscience was proof that Calvinism was a false religion, despite all the inspired authority that it claimed. Still, the test is the judgment of religious men, not of men in general. Nor is the opinion of any individual valid in itself, for religion is a matter of the social group and, like democracy, has no meaning apart from social relationships.

In the portion of the book devoted to historical theology (pp. 81–481), the former of these principles is naturally the more prominent.

* Dean Mathews, Professors J. M. P. Smith, Burton, Goodspeed, Case, Gates, G. B. Smith, Soares and Foster, with the late Professor Henderson.

† The other contributors are President Faunce of Brown, Professor Christie of Meadville and Professor Cross of Rochester.

Throughout, from the beginnings of Hebrew history to the growth of Christian socialism, a thorough attempt is made to relate every important movement in religious thought to contemporary movements in the philosophical, political, social and economic environment. There is, to be sure, naturally nothing new in this method but the effect of so broad and unified a construction is bound to be impressive, particularly to a reader trained in the " isolated " conception of Biblical and Church history that used to characterize our seminaries. That the presentation is well done does not need the saying. Nor does it need saying that the writers have not succeeded in keeping their accounts free from their own personal predilections, but there can be no attempt here to criticize the details of such a mass of material. The essay to which the most exception will be taken is Dr. Case's (very learned) chapter on " The Study of Early Christianity." Dr. Case has carried his philosophical detachment to a point that has put him out of touch with the driving power in the new religion; witness such a phrase as " the memory of Jesus' attractive personality " as one of the explanations of the Easter message (p. 273).

But the full realization of the fundamental principles is to be found in the articles on systematic theology. Of these there are two, for, in addition to Professor Smith's special article, Dean Mathew's essay on " The Historical Study of Religion " leads to a systematic construction. The conclusions of these writers are widely divergent, illustrating (as was no doubt intended) the differences in conclusions to which the common method can lead. Dean Mathews believes that behind all the transformations of Christianity there can be traced a generic type, to be comprehended in a creed of seven articles (pp. 77f), and this creed is not at all radical, if its implications are to be followed out. But Professor Smith does not seem to think that any such norm is possible. God, to him, has no meaning except as the power dynamically present in men's spiritual endeavors, so that revelation is simply to be identified with religious experience, particularly religious social experience. In such a scheme miracles become impossible. Prayer is urged but it can expect no answer outside of the " total outcome " of one's religious experience. Salvation becomes a purely social process and eschatology disappears in social evolution. And the opposition to " supernaturalism " is carried to the point of dismissing personal immortality as an optimistic but irrelevant hope.

Now, all of this is comprehensible as a position but Professor Smith has not made at all clear that it has anything to do with Christianity. There is, certainly, a section devoted to Christology (pp. 526–533), but

the contents of this section fail to justify its existence, except as a concession to " older " methods. In it we are told that the only thing important is the " inner experience of Jesus " which we are to learn from His " God consciousness." But this " God consciousness " of our Lord was consciousness in a God Who is intensely transcendent and intensely able to interfere in nature, a God to Whom social evolution is quite secondary in contrast to the eternal values in the world to come. How is an " experience " of this kind to be any way normative to Professor Smith's modern man who believes in none of these things? And if it is not to be normative but only directive, why not frankly range Christ simply alongside the saints and head the section, " The Influence of Human Example "? This would conduce to clarity.

It may be added, in passing, that even from the baldest " scientific " grounds much of the naturalism of this chapter is open to question. If there is any truth at all in the experiences related in such a book as (say) Sir Oliver Lodge's *Raymond,* most of Professor Smith's chapter will have to be rewritten.

The sections of the volume on practical theology call for little discussion here but the intensity of the social ideals should be noticed. The chapter on liturgics is interesting; it shows the wide breach between writers of this type and the older Protestantism, particularly in the recognition of the necessity of a liturgical service. But these chapters contain no mention whatever of sacraments; curiously enough it does not seem to occur to the writers that the Eucharist, of all services, has the most intensely " social " content.

That the book as a whole is one of great significance need not be said. It is significant even if it be regarded only as a masterly exposition of opinions to be combatted, although no one will so classify it. And, despite all the reservations that must be made, the social emphasis will be found continually to be leading to conclusions that point towards a Catholic position; the book is completely unusable only for the type of religion that has its interest fixed solely on the salvation of separate individuals.

BURTON SCOTT EASTON.

Handbooks of Catholic Faith and Practice. Edited by the Rev. W. J. Sparrow Simpson, D.D. Milwaukee, Wis.: The Young Churchman Co., 1917. $1.00 net per volume.

1. *Catholic or Roman Catholic.* By the Rev. T. J. Hardy, D.D.

This is a very useful little book for its purpose, especially so since it cuts through all the purely adventitious arguments and deals definitely

with that which is really essential in the controversy,— the Papal Claims. Many, and most, of the reasons given by the later 'verts have been other than this basal one; the papal claims seem seldom to have been faced. The lack of uniformity in the Anglican communion in faith and practice, the shortcomings of its bishops, the failure of the General Convention to act in a certain way,— these and many similar are given, but that which is the only reason of separation, the Papacy, is usually taken without difficulty. Dr. Hardy treats with all the minor difficulties, but more fully with Romanism *per se*. It is an excellent book to give one who is beginning to be disturbed with doubts of the Catholicity of the Angelican Church, but only such a one, since after a certain stage in the Romeward progress, no argument will prevail; there is nothing left but to speed the parting guest.

2. *Conscience of Sin: Six Lenton Sermons.* By the Rev. T. A. Lacey, M.A.

These sermons are a development of lectures delivered in the crypt of St. Paul's, and the ordinary reader will feel that they have retained much of their original character because, while they reach the head, they do not touch the heart. This, however, does not take away from their value as a handbook for the clergy and laity in the Catholic Faith. As a rule, we have very hazy notions of conscience, its nature, and its functions. Nearly all the definitions in the book are worthy of quotation, as for instance, " Conscience is knowledge, but knowledge of yourself." Conscience, therefore, cannot be a standard to itself. There must be a standard external to oneself. This thought is worked out in Sermon III. In Sermon VI, which deals with Redemption, our author has collected St. Paul's words wherein the apostle presents his view of Sin and the sinful habit. This is called " a tremendous indictment of mankind. Or rather it is no indictment, but a confession; a cry wrung out of the heart of suffering humanity." Another definition worth remembering comes at the end of the Appendix: " Conscience, then, is the faculty by which a man applies the will of God, so far as he knows it, to the control of his own actions." The parish priests could read this book with profit.

3. *The Mystery of Marriage.* By the Rev. H. P. Dennison.

" The purpose of this book," to quote from the preface, " is to deal with Marriage exclusively as a Divine Mystery." In the author's opinion, all attacks against Holy Marriage spring out of rebellion against

or ignorance respecting the fact of the Incarnation. Hence, because a Mystery instituted in the time of man's innocency, and thus signifying and representing " the spiritual Matrimony and unity that is betwixt Christ and His Church," it can not be dissolved, and furthermore the man and his wife are *one flesh.*

4. *The Life Beyond: Thoughts on the Intermediate State.* By the Rev. R. E. Hutton.

The Great War has produced two deeply spiritual movements: desire of Prayer and desire for knowledge of the Life Beyond. Men are turning to the Christian Church to learn (1) how to pray, and (2) " what she as a whole has to tell us of that world, and our duty towards those who have passed into it." This book is an answer to the second. Its purpose is to " show that the departed were prayed for long before the Christian era, and that the practice everywhere prevailed in the Christian Church from the first age down to the present day," and moreover that this habit has centered about the Holy Eucharist. In developing this the author treats the subject historically, taking up first, however, the nature of man and the state after death. In chronological order the teaching of the Old Testament and of Jewish tradition, of the New Testament, and of the Primitive Church, to which the early liturgies bear witness, are taken up. We recommend this book highly, as one to be read carefully.

5. *Defects in English Religion.* By the Rev. J. N. Figgis, D.D.

In this book we have plain blunt words on the religion of the English speaking people, but the words spoken should be heeded. There is nothing startlingly in new given us, but what we know to be defects are plainly put before us. Do we not all know that our defects are mainly, as Dr. Figgis tells us, Sentimentalism, Legalism, Cowardice, and Complacency? But the ordinary congregation in the Episcopal Church would not stand being told some of the things here spoken, and yet it would be very good for them to realize them. Some of the phrases are very striking, and would even please those who admire the Rev. " Billy " Sunday's style, for instance: " Our Lord taught us to see in God the wise Father: sentimentalism pictures Him as a grandmother. Legalism does the opposite. Its God is an irate governess." It is not also true that to many of us " Christianity is above all things a system of rules? " In addition to the four sermons on the Defects, in this volume are included ten other sermons of varying value. We wish that the sermon

dealing with the Office of the Priest could be read by the laity, as well as by the clergy.

6. *Recent French Tendencies.* By the Rev. G. C. Rawlinson, M.A.

One is tempted to query the inclusion in Handbooks on Catholic Faith and Practice, a book which deals with the condition of religious thought in France. Its being so included arises from the present close connection between England and France and the encouragement that comes from the deeply religious tendency towards Catholicism shown by the French to-day. The volume before us is an interesting review of religious thought in France during the last twenty-five years, from Renan to *Les Jeunes.* From the scepticism of Renan and his school through Modernism the trend to Catholicity is clearly and fascinatingly sketched. It is the history from the seeming death of the Christian Faith to its resurrection in the young writers of to-day, most of whom are fighting for the salvation of their country. It is an heartening book, and for that reason should be read by all of us.

7. *The Prayer of Consecration.* By the Rev. W. J. Sparrow Simpson, D.D.

This is a book more valuable to the English reader than to us, for it is mainly a contention for the inclusion in the Prayer of Consecration of the Oblation and the Invocation. However, being a simple statement by a scholarly theologian of the value of what we possess in our Liturgy, the book is worthy of careful reading. Dr. Sparrow Simpson contends, moreover, for a rearrangement of the parts of the Liturgy so as to make it conform to ancient liturgies, and this is what we had before us at the late General Convention. For this reason, the book should be of value to us in the American Church when our Book of Common Prayer is undergoing revision.

The whole series is a valuable one. They are just the books to give thinking and reading laymen who desire to know about the Catholic Faith and Practice. Like all series of handbooks their value varies, and the variation depends on two things, the author and the reader. If a man is not interested in a subject, a book on that subject will not be of much value, but this series is sufficiently broad enough to allow each to find a book from which he can find help. Nine more books are promised us. We look forward with interest to their appearance, for they are on subjects of great moment at the present time.

H. P. S.